

# THE TWO WORLDS

A JOURNAL DEVOTED TO  
SPIRITUALISM, OCCULT SCIENCE, ETHICS, RELIGION AND REFORM.

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## PLATFORM GUIDE.

SUNDAY, NOVEMBER 8, 1891.

Societies marked thus \* are affiliated with the National Federation.

\*Accrington.—26, China St., Lyceum, 10-30; 2-30, 6-30, Mr. Verity.

Armley (near Leeds).—Chapel Lane, 2-30, 6-30, Mr. Armitage.

Ashington.—New Hall, at 5 p.m.

\*Bacup.—Meeting Room, Princess St., 2-30 and 6-30.

Barrow-in-Furness.—82, Cavendish Street, at 11 and 6-30.

\*Bartley Carr.—Town St., Lyceum, 10, 2; 6-30, Mr. & Mrs. Hargreaves.

\*Bailey.—Wellington St., Lyceum 10, 1-45; 2-20, 6, Mr. H. Crossley.

Beeston.—Temperance Hall, 2-30 and 6, Mrs. Hoyle.

Belper.—Jubilee Hall, 10, 2, Lyceum; 10-30, 6-30, Mr. J. Swindlehurst.

Bingley.—Wellington St., 2-30, 6: Mr. J. Kitson.

Birkenhead.—84, Argyle St., 6-45. Thursday, 8, Mr. Tolley, Séance.

Birmingham.—Oozells Street Board School, at 6-30.

\*Smethwick.—43, Hume Street, at 6-30: Mr. Anson.

West End Chambers, Broad St. Corner.—6-30.

Bishop Auckland.—Temperance Hall, Gurney Villa, at 2 and 6.

\*Blackburn.—Old Grammar School, Freckleton St., at 9-30, Lyceum; at 2-30 and 6, Mr. J. J. Morse.

\*Bolton.—Bridgeman St. Baths, 2-30, 6-30: Mr. G. Smith.

\*Spinners' Hall, Town Hall Sq., Lyceum, 10; 2-30, 6-30.

Bradford.—Walton St., Hall Lane, 2-30, 6: Mrs. Winders. Mon, 7-30. Otley Road, at 2-30 and 6: Mrs. Craven.

\*Little Horton Lane, 1, Spicer St., 2-30, 6: Mrs. Bentley.

\*Milton Rooms, Westgate, 10, Lyceum; 2-30 and 6, Mr. Rowling. St. James's Church, Lower Ernest St., Developing Circle, 10-30; 2-30, 6-30, Mr. Todd and Mrs. Webster.

448, Manchester Rd., 2-30 and 6: Mrs. G. Marshall. Tuesday, at 8.

Bankfoot.—Bentley's Yard, at 10-30, Circle; at 2-30 and 6, Mr. Bloomfield. Wednesday, at 7-30.

\*Birk Street, Leeds Rd., 2-30, 6: Mesdames France and Wrighton.

Bowling.—Harker St., 11, 2-30, 6: Mr. Whitehead. Wed, 7-30.

Norton Gate, Manchester Rd., 2-30, 6: Mr. Crowther. Tues., at 8.

\*Brighouse.—Oddfellows' Hall, Lyceum, 10-15; 2-30, 6, Mrs. Gregg.

\*Burnley.—Hammerton St., Lyceum, 9-30; 2-30, 6-30, Mr. Woodcock.

\*Robinson St., Lyceum, at 9-30; 2-30, 6: Miss Jones.

102, Padiham Road, at 2-30 and 6-30: Mr. Taylor. Tuesday and Thursday, Developing, 7-30. Wed., 7-30, Private Circle.

Maden Fold, at 2-30 and 6-30: Mr. G. A. Wright.

Burslem.—Newcastle St., Lyceum, 10-30; 2-30, 6-30, Mrs. Horrocks.

Byker.—Back Wilfred Street, at 6-30.

\*Cardif.—Hall, Queen St. Arcade, Lyceum, at 2-45; at 11 and 6-30.

Churwell.—Low Fold, Lyceum, 10-30, 1-30; 2-30, 6, Mr. Newton.

Cleckheaton.—Walker St., Lyceum, 9-45; 2-30, 6, Mrs. Jarvis.

\*Colne.—Cloth Hall, Lyceum, at 10; 2-30 and 6-30, Mr. Johnson.

\*Corma.—Spiritual Rooms, 2-30, 6: Mrs. Crossley. Wed., 8, Circle.

\*Darwen.—Church Bank St., Lyceum, at 9-30; at 11, Circle; at 2-30 and 6-30, Mr. V. Wyldes.

Denholme.—6, Blue Hill, at 2-30 and 6.

Derby.—51, Crosby Street, at 6-30.

Dewsbury.—Miss Firth's, Vulcan Road, at 2-30 and 6.

Exeter.—Longbrook St. Chapel, 2-45 and 6-45.

Felling.—Hall of Progress, Charlton Row, at 6.

Foleshill.—Edgewick, at 10-30, Circle; at 6-30.

Gateshead.—Mrs. Hall's Circle, 18, Cobourg St., at 6-30. Thursdays, 8.

Glasgow.—Bannockburn Hall, Main St., 11-30, 6-30. Thursday, at 8.

Halifax.—Winding Rd., 2-30, 6: Mr. J. B. Tetlow. Monday, at 7-30.

Hanley.—Hall, Marsh St., Lyceum, 10-30; 2-30, 6-30.

Heckmondwike.—Assembly Room, Thomas Street, at 10, Lyceum; at 2-30, 6, Mr. A. Smith. Thursday, at 7-30.

\*Blanket Hall Street, Lyceum, at 10; at 2-30 and 6, Miss Harrison. Monday, at 7-30. Public Circles, Mondays and Saturdays, at 7-30. Members', Tuesdays.

\*Heywood.—Moss Field, at 2-30 and 6. Wed., 7-30.

\*Huddersfield.—Brook St., Lyceum; 2-30 and 6-30, Mrs. Green. Institute, 8A, Station St., 2-30, 6: Mrs. Connell.

Idle.—2, Back Lane, Lyceum, 2-30, 6: Mrs. Beardshall.

Keighley.—Lyceum, East Parade, 2-30 and 6.

\*Assembly Room, Brunswick St., 2-30 and 6.

\*Lancaster.—Athenæum, St. Leonard's Gate, at 10-30, Lyceum; at 2-30, Mr. Condon; at 6-30, Mr. Jones.

Leeds.—Psychological Hall, Grove House Lane, back of Brunswick Terrace, 2-30 and 6-30: Mrs. Menmuir.

\*Institute, 25, Cookridge St., Lyceum, at 10-30; at 2-30 and 6-30.

Leicester.—Liberal Club, Town Hall Square, 2-30, Lyceum; 11, 6-30. Millstone Lane Hall, Lyceum, 2-30; 10-30, 6-30.

Leigh.—Newton Street, at 2-30 and 6-15.

Liverpool.—Daulby Hall, Daulby Street, London Road, Lyceum, at 2-30; 11, 6-30, Mrs. Wallis.

London—Camberwell Rd., 102.—At 7-30, Open meeting. Wednesdays, 7, Free Healing; at 8, Developing.

Camberwell.—311, Camberwell New Rd. (near the Green), at 11-15, "Our Mediums"; at 8, Lyceum; at 7 (see Prospectives). Tuesday, at 8-15, Social Soirée. Thursday, at 8-30, Public Discussion—"Theosophy."

Canning Town.—2, Bradley Street, Beckton Road, at 7: Mr. J. Allen. Tuesday, Séance, at 7-30.

Clapham Junction.—16, Queen's Parade, at 7-30.

Forest Hill.—28, Devonshire Road, at 7: Rev. Dr. Young. Thursday, at 8, Mrs. Treadwell.

Islington.—Wellington Hall, Upper Street, at 6-45.

Islington.—10, Park St., Monday, 8, Healing. Tues., 8, Reception.

Hinsh Town Rd.—Mr. Warren's, 245, at 7: Mr. Hensman. Thursday, at 8, Mrs. Spring.

King's Cross.—46, Caledonian Rd. Saturday, at 7-30.

King's Cross.—184, Copenhagen St., N., at 10-45: "Facts in Support of Spirit Return"; at 6-45, Mr. Emms. Friday, at 8-30, Circle, Mr. Webster.

Manor Park, Essex.—14, Berkley Terrace, White Post Lane, 11-30: Reception. Last Sunday in month, 7-15, experience meeting.

Thurs., 11-30 a.m., inquirers' meeting. Friday, 8-15, p.m., for Spiritualists, mediums' conference. 1, Winifred Road, White Post Lane. First Sunday in month, 7-15, reception. Tuesday, 8-15 p.m., experience. All meetings free.

Marylebone.—24, Harcourt St., 11, Mr. D. B. Dales, "The Mind"; at 7, Mrs. Slater, "Freedom." Thursday, 7-45, Mrs. Mason. Saturday, at 7-45, Séance, Mrs. Treadwell.

\*Notting Hill.—124, Portobello Road. Tuesdays, at 8, Mr. Towns. Peckham.—Winchester Hall, 33, High St., 11-15, Mr. Keets; at 7, Mrs. Treadwell. Monday, at 8, Members' Circle. Thursday, at 8, Free Concert. Friday, at 8, Healing.

Shepherds' Bush.—50, Becklow Rd., 7: Mr. Astbury. Open Meeting. Tues, 8, Mr. Norton. Thurs, Séance for Development. Sat, 8. Shepherds' Bush.—14, Orchard Road, Lyceum, 3; at 7: Mr. Portman. Tues., 8, Séance, Mrs. Mason.

Stepney.—Mrs. Ayers', 45, Jubilee Street, at 7. Tuesday, at 8.

Stratford.—Workman's Hall, West Ham Lane, E., at 7.

Tottenham Court Road, 73.—Athenæum Hall, 7 (see Prospectives).

Longton.—44, Church St., at 11 and 6-30: Mrs. Wright.

\*Macclesfield.—Cumberland St., Lyceum, 10-30 and 2-30; at 6-30, Mr. J. C. Macdonald. Questions invited.

\*Manchester.—Temperance Hall, Tipping St., Lyceum, 10; 2-45, 6-30, Mr. Milner. Bridge Street Chapel, Pin Mill Brow, at 10-45, Circle. Admission 2d.

Collyhurst Road, Lyceum, 10-30; 2-30, 6-30, Mr. R. A. Brown.

Edinburgh Hall, near Alexandra Park Gates, at 11, Debate, Mr. Macdonald; at 8 and 6-30, Mr. Eardley.

10, Petworth St., Cheetham. Fridays, at 8, Séance.

Merborough.—Market Hall, at 2-30 and 6.

\*Middlesbrough.—Spiritual Hall, Newport Road, Lyceum & Phrenology, 10-45; 2-30, 6-30, Mr. J. Eales.

Granville Rooms, Newport Road, at 10-30 and 6-30.

Morley.—Church St., Lyceum, 10 and 2; 2-30, 6, Mrs. Walker.

\*Nelson.—Bradley St., 2-30, 6: Mr. Pilkington.

\*Newcastle-on-Tyne.—20, Nelson St., at 2-15, Lyceum; at 6-30, Mr. W. Westgarth.

Newport (Mon.).—The Homestead, 60, William St., at 11 and 6-30.

North Shields.—6, Camden St., Lyceum, at 11; 6-15.

41, Borough Rd., at 6-30.

Northampton.—Oddfellows' Hall, Newland, 2-30, 6-30, Mr. Darby.

\*Nottingham.—Morley Hall, Shakespeare St., Lyceum, at 2-30; 10-45 and 6-30, Mrs. Barnes.

\*Masonic Lecture Hall, at 10-45 and 6-30: Mr. E. W. Wallis (see Prospectives).

\*Oldham.—Temple, Union St., Lyceum, at 9-45 and 2; 2-30 and 6-30: Mrs. E. H. Britten (see Prospectives).

\*Hall, Bartlam Place, Horsedge St., Lyceum, at 10 and 2; at 8, Mr. Barker; at 6-30, Song Service, "Little Nellie." Monday, at 7-45. Thursdays, at 7-45, Public Reception Circle.

Openshaw.—Granville Hall (Liberal Club), George Street, Lyceum, at 9-15 and 2-15; at 10-30 and 6-30, Miss Gartside.

\*Parkgate.—Bear Tree Rd., 10-30, Lyceum; 2-30, 6.

\*Pendleton.—Cobden St. (close to the Co-op. Hall), Lyceum, at 9-30 and 1-30; at 2-45 and 6-30, Mr. Hepworth.

Radcliffe.—Spiritual Hall, 1, Railway Street, 2-30, 6-30.

Rawtenstall.—10-30, Lyceum; 2-30, 6, Mr. J. W. Sutcliffe.

Rochdale.—Regent Hall, 2-30 and 6: Mr. B. Plant.

\*Michael Street, at 2-30 and 6. Tuesday, at 7-30.

Penn St., 2-30, 6. Wed., 7-30, Circle.

Salford.—4, West Craven Street (off Regent Rd.), Lyceum, 10-15 and 2; at 8 and 6-30. Wednesday, at 7-45.

Sheffield.—Cocoa House, 175, Pond Street, at 3 and 7.

\*Central Board School, Orchard Lane, 2-30 and 6-30: Mr. Mason.

Shipley.—Liberal Club, 2-30 and 6: Mr. J. Lund.

\*Slaithwaite.—Laithe Lane, at 2-30 and 6: Miss Thorpe.

South Shields.—16, Cambridge Street, at 6. Tuesdays, at 7-30.

\*Sowerby Bridge.—Hollins Lane, Lyceum, at 10-30 and 2-15; at 6-30, Local.

Spennymoor.—Central Hall, 2-30, 6. Thurs., 7-30. Helpers welcome.

Stockport.—Hall, Wellington Road, near Heaton Lane, Lyceum, at 10; 2-30, 6-30, Mr. J. Burns. Thursday, Private Circle, 7-30.

Stockton.—21, Dovecot Street, at 6-30.

Sunderland.—Centre House, High St., W., at 2-30, Lyceum; at 6-30, Mr. Mordey.

Monkwearmouth.—3, Ravensworth Terrace, 6-30.

Thornhill.—At 2-30 and 6-30: Mr. Walker.

Tunstall.—18, Rathbone Street, at 6-30.

Tyne Dock.—Exchange Buildings, 11, Lyceum; 6, Mr. J. Moorhouse.

\*Walsall.—Central Hall, Lyceum, at 10; 11 and 6-30.

Westhoughton.—Wingates, at 6-30.

West Pelton.—Co-operative Hall, Lyceum, at 10-30; at 2 and 5-30.

\*West Vale.—Green Lane, 2-30, 6, Mr. Blackburn.

Whitworth.—Reform Club, Spring Cottages, at 2-30 and 6: Mr. T. Postlethwaite.

Wibsey.—Hardy Street, at 2-30 and 6.

Wisbech.—Lecture Room, Public Hall, 6-45, Mrs. Yeeles.

Woodhouse.—Talbot Buildings, Station Road, at 6-30.

Windhill.—12, Cowling Road, 2-30, 6: Mrs. Denning.

Yeadon.—Town Side, at 2-30 and 6: Mrs. Wade.

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## THE ROSTRUM.

### BUDDHA AND JESUS.

#### THEIR LIVES COMPARED.

THE January *Arena* contains a remarkable paper, prepared by the well-known author and essayist, Dr. Felix L. Oswald, Ph.D., on the points of resemblance between the life of Buddha and that of Jesus. The following traditional analogies, as found in the Indian sacred works and the New Testament, are at once striking and suggestive.

Both Buddha and Christ were of royal lineage. Both were born of "virgin" mothers.

A birth of the future Saviour is announced by a heavenly messenger. An apparition, which Maya sees in her dream, informs her: "Thou shalt be filled with highest joy. Behold thou shalt bring forth a son bearing the mystic signs of Buddha, who shall become a sacrifice for the dwellers of the earth, a Saviour who to all men shall give joy and the glorious fruits of immortality." (*Rgya, Cher-rol-pun*, 61, 63.) The angel says unto Mary: "Fear not, Mary, for thou hast found favour with God. Behold thou shalt bring forth a son and call his name Jesus. He shall be great and shall be called the son of the highest, and the Lord God shall give unto him the throne of his father David." (Luke i., 30, 31).

The immortals of the Tushita-heaven decide that Buddha shall be born when the "flower-star" makes its first appearance in the East. (Lefmann, 21, 124.) "Where is he that is born King of the Jews? for we have seen his star in the East." (Matt. ii., 2.)

A host of angelic messengers descend and announce tidings of great joy. "A hero, glorious and incomparable, has been born, a Saviour, unto all nations of the earth! A deliverer has brought joy and peace to earth and heaven." (*Rgya*, 89, 97.) Luke ii., 6. Princes and wise Brahmins appear with gifts and worship the child Buddha. (*Rgya*, 97, 113.) "And when they were come into the house they saw the young child and worshipped him; and they presented unto him gifts, gold, and frankincense, and myrrh." (Matt. ii., 11.)

The Brahmin Asita, to whom the spirit has revealed the advent of Buddha, descends from his hermitage on Himalaya to see the new-born child. He predicts the coming Kingdom of heaven and Buddha's mission to save and enlighten the world. (*Sutta Nipatha*, iii., 11.) "And it was revealed to him by the Holy Ghost that he should not see death before he had seen the Lord Christ . . . then he took him up in his arms and blessed God, and said, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." (Luke ii., 26.)

The *Allinish Kramana Sutra* relates that the King of Magada instructed one of his ministers to institute an inquiry whether any inhabitant of his kingdom could possibly become powerful enough to endanger the safety of his throne. Two spies are sent out. One of them ascertains the birth of Buddha and advises the king to take measures for the extermination of his tribe.

Buddha's parents miss the boy one day, and after a long search find him in the assembly of holy Rishis, who listen to

his discourse and marvel at his understanding. (Buddhist Birth Stories, 74.) Luke ii. 45-47.

Buddha, before entering upon his mission, meets the Brahmin Rudraka, a mighty preacher, who, however, offers to become his disciple. Some of Rudraka's followers recede to Buddha, but leave him when they find that he does not observe the fasts. (*Rgya*, 178, 214.) Jesus, before entering upon his mission, meets John the Baptist, who recognises his superiority. Two of John's disciples follow Jesus, who states his reasons for rejecting John's rigid observance of the fasts. (John i., 37.)

Buddha retires to the solitude of Urvila and fasts and prays in the desert till hunger forces him to leave his retreat. (*Rgya*, 364. Oldenburg's *Mahavagga*, 116.) Matt. iv. 1.

After finishing his fast, Buddha takes a bath in the river Nairanjana; when he leaves the water, purified, the devas open the gates of heaven and cover him with a shower of fragrant flowers. (*Rgya*, 259.) Matt. iii., 13.

During Buddha's fast in the desert, Mara, the prince of darkness, approaches him and tempts him with promises of wealth and earthly glory. Buddha rejects his offer by quoting passages of the Vedas; the tempter flees, angels descend and salute Buddha. *Dhamm padam*, vii. 33. "All these things will I give thee, if thou wilt fall down and worship me." Then Jesus saith unto him, "Get thee hence, Satan, for it is written, 'Thou shalt worship the Lord thy God and Him only.' Then the devil leaveth him, and behold angels came and ministered unto him." Matt. iv., 9-11.

Before Buddha appoints a larger number of apostles, he selects five favourite disciples, one of whom is afterwards styled the pillar of the faith, another the bosom friend of Buddha. Before Christ selects his twelve apostles he chooses five chief disciples, among them Peter, the "rock of the church." Among the disciples of Buddha there is a Judas, who tries to betray his master and meets a disgraceful death. (Koppen i. 94; Lefmann, 51; Birth Stories, p. 113.)

The first words of Christ are the Sermon on the Mount. When Buddha enters upon his mission, he begins a public speech (according to the French translation of *Rgya*, 355) "Celui qui a entendu la loi, celui qui voit, celui qui se plait dans la solitude, il est heureux."

Near a well Buddha meets a woman of the despised caste of the Chandalas. (Burmouf's *Divya Avadana*.) John iv., 1-20.

Buddha walks on the Ganges, he heals the sick by a mere touch of his hand, and the *Mayona-Sutra* relates the miracle of the loaves and fishes. A transfiguration, speaking in foreign tongues, are additional parallels. Buddha descends to hell, and preaches to the spirits of the damned.

At the death of Buddha, the earth trembles, the rocks are split, phantoms and spirits appear. (Koppen, i. 114; Seydel, 281.) "And behold, the earth did quake, and the rocks were rent . . . and many bodies of the saints which slept arose." (Matt. xxvii., 51-53.)

We learn from *La Revue Spirite* that the phenomena connected with the haunted house No. 123, Boulevard Voltaire, Paris, have engaged the attention of all the more important newspapers in the city; and that one of them, the *Gazette de France*, proposes that the Academy of Sciences should appoint a commission to investigate the matter. *L'Eclair* has an excellent article on the subject, in which it remarks that the fourth condition of matter is preparing to conquer science; and that in order to assert its position, it must overthrow Bastilles and destroy prejudices; and concludes in these words: "The haunted house is, perhaps, the commencement of the cannonade."

## THE ROMANCE OF HISTORY.

MISS BELLAMY.

[NOTE.—The following narrative I—its transcriber, and close investigator—KNOW to be true; although for the benefit of the reader, tired of dry abstract methods of relation, I have changed the details to narrative form.—ED. T. W.]

“OH, grandpapa! what a singular picture that is! Why, there’s nothing like it in the whole of your beautiful gallery. What does it represent?”

“What do you think it represents, my dear?”

“Well, I should say a lady, and a very beautiful one, out in an awful storm of rain and wind, with just nothing on but her night dress, and some kind of a dark mantle wrapped round her, barefooted and bareheaded. Oh, gracious me! how cold and frightened she looks! Who upon earth was she?”

“That was Miss Bellamy, my dear; but perhaps you don’t know who Miss Bellamy was. Well, I will tell you.

“Margaret Bellamy was an orphan. She lived a long time ago, and was adopted by an old uncle, who had the reputation of being a very great miser and a very rich man. He had an invalid wife and an old deaf maid-servant, and he and they and his adopted niece, Miss Bellamy, lived in the Grange, once a splendid mansion situated in a wild, lonely part of Yorkshire. Ever since the time when the Grange fell into the hands of Mr. Marston, the reputed miser, it had been suffered to fall into decay, and at the time when my story opens a more sad and desolate residence could not be found in the whole West Riding of Yorkshire.

“It was Christmas Eve. A storm was raging, and the winds which swept over the adjoining moors like a besom of destruction had hurled down one of the tallest chimneys on Marston Grange and filled up Mr. and Mrs. Marston’s chamber with an undistinguishable heap of bricks, mortar, and ruins. All day long a club-footed man, whom the jealous old miser had fetched from a town some six miles off, had been employed in attempts to clear away the débris and repair the ruin. The miser had held watch and ward over the workman, never for an instant quitting the room, and causing his scanty meals to be brought to him. He had placed his chair in front of an antique black oak bureau, in which the idle gossips of the day affirmed he had countless riches stored up, and from this chair he watched the club-footed workman with an eager suspicious face, while the club-footed workman returned his gaze with many a glowering though furtive glance. When the twilight fell, the man declared he must knock off work, and as the next day was Christmas he should do no more until the day after. In vain Mr. Marston scolded and raged, the man was surly and imperative. Not even the proffered temptation of an extra shilling and a pint of beer could move him. He packed up his tools and left. The family council, of which fair young Margaret Bellamy was the life and soul, then decided that ‘club-foot’ was a very idle and inefficient workman; that he had, in fact, just dawdled away the whole day without doing anything, and that uncle and aunt, both of whom were asthmatic, rheumatic, and generally infirm, could never sleep in that doleful place that stormy night. At this verdict the old man fairly screamed. He had slept there for forty-five years, and now, with an almost frenzied look at the black oak bureau, ‘to leave that chamber unoccupied that night—no—he’d die first.’ The altercation that followed was at length settled by Miss Bellamy’s promise to sleep there herself, and keep watch and ward over her uncle’s sanctum until the necessary repairs could be effected.

“That night the storm raged more fiercely than ever. Miss Bellamy in vain endeavoured to block out the gusts of wind that swept down through the dismantled chimney. The howling of the storm, the muttering of the distant thunder, the dismal patterning of the rain and hail, and the strange moanings of the pent-up air that sighed through the long corridors of the once splendid mansion, were all adjuncts to that weird chamber which entirely banished sleep from the eyes of the lonely tenant. She heard the solemn chime of the old hall clock sounding out hour after hour until the single stroke of one reminded her that the turn of that endless night had come. Even while the air throbbed with the vibration of the ancient time-piece, an unusual noise amid the ruins of the chimney attracted her attention. She had drawn the heavy hangings around her huge tent bed to ward off as much as possible the draught from the shattered fireplace—still there was an opening at the foot of the bed

large enough to permit her to see what was going on, and a sudden rift in the banks of clouds which obscured from time the light of the moon, then at the full, flung a ghostly glare into the chamber, and revealed amid the ruins of the broken chimney two slowly descending objects, one of which presently resolved itself into a huge workman’s boot, the other into an unmistakable club-foot. Before the horror-struck watcher could collect herself sufficiently to apprehend the full reality of what she saw, the protruding feet were followed by their owner, who in the shape of a tall man, descended cautiously into the chamber, carrying a partially shaded lantern, by the light of which Miss Bellamy watched him arrange upon the table a pair of pistols, a crowbar, and other ominous looking instruments, which she rightly conjectured to be burglar’s tools. Moving about the chamber with the precision of one who knew his ground, the man took the lantern in one hand and a pistol in the other, and stealthily approached the bed. Withdrawing one of the side curtains he held the light so close to the girl’s face that she actually felt its warmth slowly passing about her. And all this while, by a force, the remembrance of which in long distant years she never could account for, the young girl kept her eyes closed, and suffered her breathing to assume the long-drawn regular rhythm of deep sleep. Satisfied, as it would at length appear, of his victim’s total unconsciousness, the ruffian withdrew, and having placed his lantern on the ground with the shaded part turned toward the bed, he proceeded to the oaken bureau, tools in hand, evidently with the design of commencing operations. At this moment the thunder, which had for some time been drawing nearer and nearer, broke into a repeated series of the most awful shocks that ever smote on mortal ears. How the burglar met the encounter Miss Bellamy never knew; for her part she listened as if she had heard voices from heaven calling to her, and heeding their monitions, she slipped out of bed to the ground on the opposite side of the bureau, when, protruding her hand cautiously from the shadow of the curtains, she overturned the lantern, extinguishing the light; then, still crawling noiselessly over the ground, she reached the door of a large closet, in one corner of which was a narrow winding stair, that had long been disused on account of its broken and rickety condition. The quick flashes of forked lightning that now ushered in each succeeding thunder peal were not as swift as the brave girl’s train of reasoning. The only door of entrance to her chamber was locked, and the key which she had laid under her pillow she held in her hand. To attempt the unlocking of that door would have been instant death. She knew all about the closet, the winding stair, and its dilapidated condition. Better to die crushed and mangled at its foot than by his bullets; but she did not die—not even fall or stumble, though the rotten wood crumbled beneath her bare feet, and stair by stair fell after she had passed. She was now at the bottom step, a doorway easily forced and she was in the entrance hall. A rusty bar hung at the side of the door. She drew it across—safe that way. No use to call the housekeeper—she was deaf. Her uncle and aunt must have fastened their door inside, and she could not wake them without bringing the burglar from the very next room upon her. How fast she thinks! never pausing the while. There was an old cloth on the hall table. She snatches it up, winds it around her shivering form, and makes for the street door. ‘Tis unbarred, unlocked, opened. When, oh, horror of horrors!—two dark forms confront her.

A vivid flash—she sees *them*, though *she*, shaded by the partially open door is not discernible. She knows it all; comrades of the wretch above, who is to open to them. ‘Tis pitch dark again, and the thunder is pealing. ‘Hist!’ she murmurs in a low guttural voice; ‘danger here, go round to the back, the door will be open.’ Two black columns move off round the house in the thicker blackness of the night; they turn the angle of the house, and then, the bare-footed, bare-headed, night-robed girl is out in the storm; out in the pelting hail; out on the reeking ground, and in the bitter blast. On she rushes, safer in that awful war of elements than in yon dreadful house. But Margaret Bellamy forgets not the feeble old man and woman that are left behind. She is flying on in the pitiless storm seeking for help; but alas! alas! where shall she find it? Every dwelling in that scattered district is fast closed, and every eye sealed in slumber. Should she turn down this lane and speed to yon farm-house across the soaking fields, how long before she can awaken the drowsy inhabitants, and who would come out on such a night to save the old miser’s life? There

was one. He had offered himself three times to fair Margaret Bellamy, and three times he had been refused, for though he was a rich man, a doctor, and the cynosure of many a Yorkshire lady's eyes, he was nothing to Margaret. She was going to live and die, she said, in single blessedness; besides, she couldn't bear doctors, and would 'never be a saw-bones' wife.' But Margaret Bellamy's thoughts now ride upon the lightnings. Quicker than they, she is in the lane that leads to his house, she is at the turning—or, has she missed it in the thick blackness? 'Oh, Heaven pity me!' she murmurs, for she has fallen on the reeking country road, 'oh, where am I now? which way shall I turn?' A light! a light! It nears her; carriage and lamps and the sound of horses' feet plunging amongst the watery ruts! 'That must be his carriage, and he will save me! Doctor Manners, Doctor Manners, stop! oh, for the love of heaven, stop and save me!' The horses rear; the coachman, almost as scared as they by the sight of a white apparition with outstretched arms confronting him, sets up a dismal yell, but the carriage stops, and a young man springing from within seized the appealing form, and with one short smothered cry, 'Margaret Bellamy!' placed her within the shelter of his carriage. According to the received custom of heroines of romance, Miss Bellamy should here have swooned, and spent the next half-hour in coming round again; but Margaret Bellamy was no heroine of romance, and did not swoon. Gasping out a hoarse charge to drive to the Grange for life and death, she dragged her preserver in, and briefly, but clearly, as they drove along, narrated to him her terrible dilemma. The doctor himself was going, as he said, to bring a little stranger into the world. Sent for to a distant point, the messenger was yet in attendance on horseback behind the carriage, and, as he knew, was well armed. Miss Bellamy thought she had been a long life-time speeding through the wild storm from her own to the doctor's house, but she knew she was not ten minutes rolling back in the sheltering carriage. With the same supernatural clearness of purpose that had marked her flight, she had provided for her return, and hooked back the door latch. To enter, ascend the stairs, unlock the chamber door with the key still clutched in her icy hand, was Miss Bellamy's next move, and whilst the doctor and the coachman, with the miser's ever-ready musket, guarded her on either side, the man on horseback did the same good office for the two crouching burglars still waiting below for the back door to be opened. And 'Club Foot' had not been idle all this while. The lantern had been relighted, the oaken bureau was forced, and bag after bag of piled up golden guineas were already spread out on the floor, waiting transportation. Several events of note followed that memorable Christmas eve thunderstorm. Three gentlemen, one of them with a club foot, shortly afterwards took passage for distant parts, generously conducted and provided for life by the British Government. Old Mr. Marston was cured of his rheumatism and his miserly propensities at one and the same time, and a very large instalment of the oaken bureau's contents found their way into Doctor Manners' surgery, about the time when fair young Margaret Bellamy exchanged her name for the less distinguished one of Margaret Manners.

"Now that picture, my dear, that you were asking about just now, was painted at old Mr. Marston's express desire, and represents Miss Bellamy just as she appeared on that memorable night."

"But, grandpapa! didn't the doctor go after all and bring the little stranger into the world?"

"No, my dear, the little stranger brought himself in, and did very well, considering, for he lived to become your grandfather, and as he afterward married Mrs. Manners' eldest daughter, why—"

"Miss Bellamy then was my dear grandmother. Why, grandpapa, I shall be prouder of her than ever, now I know what a good and brave lady she was."

In the article on "Foreign Exchanges" the Australian *Harbinger of Light* says:—A striking evidence of the spread of Spiritualism among the intellectual classes in Germany is furnished by the "Catalogue of Spiritualistic Literature," published by Messrs. Muntz and Bessar, of Leipzig. Physicians, lawyers, civil engineers, scientists, and philosophers figure among the authors of the books advertised; and it is obvious that the question has taken a strong hold upon the minds of men and women whose opinions and convictions upon such a subject cannot be treated with ridicule or disrespect by a flippant or an atheistic press.

### A DESERTED VILLAGE.

A ONCE PROSPEROUS VILLAGE GIVEN UP TO GHOSTS AND SPECTRES.

"A pleasant place it was of yore,  
But something ails it now—the place is cursed."

—Wordsworth.

WITHIN eighteen miles of Providence, R. I., is a deserted village, where, forty years ago, lived several families of working people. To-day, great trees, handsome birches, wild-rose bushes, and high grass cover the large area which was once the dwelling place of an industrious and happy populace.

Ramtail was the name of the pretty and well laid out village. It was located one half of a mile south of Hopkins's Mills, on the east side of the still running tributary of the Pawtuxet, known as Ponagansett River, which, with one exception, is now marked by naked walls and ruined foundations. Formerly Ramtail was the chief centre in north-eastern Foster, and here was established, nearly one hundred years ago, a cotton mill village, consisting of a good sized mill of three storeys on the east and north-east sides, and a basement forming the fourth storey on the south and west. Upon the peak, and nearly in the centre of the roof, was an old bell.

To the north and east of the yellow structure was a slight elevation, upon which were the houses occupied by the mill help, and owned by the Potter Brothers corporation. The walls are now occupied by the nests of ground sparrows and black winged yellow birds. Nothing but high and broken walls of the mill foundation, which look like a deserted castle from a distance, now mark the spot where once stood the big factory. The old wheel-pit is half full of broken blocks of granite, growing swamp grass, weeds and decayed timbers, out of and between which have grown numerous birches with handsome and thick foliage. The dam and flume have long since floated down stream in broken pieces, and nothing but devastation is on all sides.

Within the last half century, many curious incidents have occurred in the little village. The Potter boys formerly ran the mill, in company with a man named Peleg Walker, who was the mill watchman. For some unknown reason the three men had a dispute over financial matters, and Walker, while in an enraged state on one occasion, told his partners that some morning they would find the keys to the factory in a dead man's pocket. One morning, not long after, the people were surprised at not hearing the old bell toll the time for going to work. The help went to the mill at the usual early hour, but could not enter, as the main door had not been opened. The owners were notified, and both went to the mill to investigate the cause of the strange proceedings. A window was removed in the basement wall, and a party of men entered the building. Walker could not be found in the cellar or on the first floor. When the door into the weave shop, on the second floor, was opened the searching party was horrified. There, in the centre of the room, and hanging by the neck by the bell-rope, was the watchman, cold in death. He had, during the night, taken his own life with the rope with which he had pulled the bell for many years. The keys to the main entrance were taken from his coat pocket.

The people being a superstitious set, began to worry, but said nothing. Walker was buried on the third day after he suicided, and that night the people were startled about midnight by the ringing of the old bell. For five minutes the mournful tolling continued, then all was silence. Strong-hearted men formed a company and searched the mill from cellar to roof, but they could find no one, and, among themselves, firmly believed that the excarnated Walker caused the bell to ring. The owners were not long in removing the rope from the wheel. A few nights after, the bell again began to toll. "The place is surely haunted," said the villagers, but they continued to work from day to day. The bell would not quit ringing, and, in time, the factory hands became accustomed to the mysterious midnight music. Some weeks after, the pond in the rear of the mill began to boil, and it is said by old settlers that eggs were boiled along its shore. This also was laid to Walker's spirit. The massive water-wheel took upon itself a peculiar work late one evening, and turned backward. With every new incident the people became more and more alarmed. One bitter cold winter's night three men were passing along the way by the mill, when a masculine figure robed in white, carrying a lantern, was seen to walk from the main door to the waste-

house and return. The trio stood fast. Neither could speak, but they gazed at each other with great excitement. Shortly the figure appeared directly ahead, in the path which the men were to continue to their homes. The figure resembled that of Walker, even to its manner in walk, and the way it carried the lantern. "It is Walker," said one man, after an unbroken silence of several minutes, thereupon the image disappeared as if it had gone up in air. Again in the dead of night the mill with all the machinery began to run. The looms began to whack, as the shuttle passed to and fro between the cotton threads. The old wheel squeaked as it revolved, and all the lamps were lighted, but no person was in the mill. How to account for these things no one could tell, nor could they understand, but one by one the people left the village to procure work elsewhere. Strange things occurred often at Ramtail, and finally the business went down, and the entire village was left to go to ruin.

Nearly every house in the place had a separate history. The "long house" was noted for being the court room, where was tried, years ago, the greatest sensational case in the history of Foster. Joanna Cole, an old maid, who lived in Dolly Cole Tavern, at the foot of Dolly Cole's Hill, near the present site of Eseck Walker's house, had an awful experience one gloomy winter's night. An old friend, and a regular visitor at the tavern was Jonathan Bucklin, a farmer well advanced in years, who, at times, would have a fit of despondency and declare he would put himself out of the way. On the night in question Joanna awoke about one o'clock, and the next moment was dozing, but seemed to know all that was going on in the house. She heard the door of her room open, and beheld before her her old friend with blood gushing from a wound in his neck. She came to herself in an instant, and the form of Jonathan vanished. Hardly a minute had passed from the time she was awake and looked at the clock. She went to the door. It was locked, and the window was fastened. There were no blood spots on the floor. She told of what had appeared to her during the night early next morning. Her fright was considered nothing but a dream. Within an hour the people of Ramtail and Hopkins Mills were startled to learn of a suicide which had occurred at the "tall house" during the night. Joanna went to Ramtail on learning of the tragedy, and, to her surprise, learned that Jonathan, her old friend, had ended his existence by cutting his throat. The picture was the same as described by Miss Cole early in the morning, before the old man's dead body was found.

Richard Salisbury, a lone and aged farmer, who had passed many of his days in idleness and intemperance, thought the village a fit place for him to pass his last years. He made his home in house No. 1, a portion of which is now standing. He did a little work now and then, and his money he spent in dissipation. His love for liquor finally got the upper hand of the old man, and he sickened and died. The intangible forms of Bucklin and Salisbury have also been seen about the old place. Salisbury was the last person to inhabit the village, and since then the district has changed wonderfully.

The dwelling houses have passed from view one by one. The boards and timbers were carted away by neighbouring farmers, and used in the erection of hen-coops and other out-buildings. The old weather-beaten mill stood till the windows fell out and the doors dropped from their hinges. The floors became warped and moss-covered. Some seventeen years ago a half dozen young men held a picnic at Ramtail. They finished the event in a regular war-dance. As it required a bonfire to complete the dance, a match was applied to the structure. In a short time the old haunted mill was a mass of flames. The floors fell into the cellar with a crash, and finally the old bell in the tower began to toll as it did in the days of Walker. A few minutes after it fell into the furnace and was covered with débris. The roof and walls went down, and three hours later nothing but the smoking ruins remained. The bell was stolen from the ash-heap some weeks after, and sold to a junk man. This was the last of the once busy factory. Only two persons are known to be living who worked in the mill when it was running. One is a prominent retired business man of Pawtucket, and the other is his sister, "Aunt Mary," who lives on the Tucker farm, in the "swamp" north of Hopkins Mills.—*Journal, Providence, R. I.*

We are never too old to learn wisdom, nor too young to receive and profit by educational influences.

## THE BARROW-IN-FURNESS SPIRITUAL ORGANIZATION.

(*The Combined Causes that have Ultimated in Success and Fraternal Unity*)

### SOME STRIKING LESSONS.

ON the Wednesday and Thursday evenings of October 21 and 22, the Editor of this paper, according to previous arrangement, lectured in the Town Hall of Barrow-in-Furness to large, highly respectable, and very appreciative audiences. As the report was sent wrongly addressed, and too late for the ensuing week's notice, the kind words contained in that report must be simply taken for granted. That to which we do desire to call attention, however, is the excellent arrangements and fine working order of the little band of Spiritualists who labour so efficiently in Barrow for the promulgation and progress of their beloved cause.

During my visit the good friends conducted me to their hired hall, a pleasant room up one short flight of stairs, capable of holding some three to four hundred persons, and centrally situated in the town. Ascending another flight of stairs, they have a room of the same size as the hall below, and here the Lyceum meet and exercise, unhindered by benches or other encumbrances. Within this Lyceum Hall is the circle-room, where séances for spirit communion are constantly held. All these rooms are neat, clean, and appropriately furnished by the society themselves. All are charged with the sacred aura of kind fraternal feelings, holy with the purpose to which they are devoted, and full of "rest for the weary." Of the services, meetings, séances, and principles animating the dear people of this society, I shall let one of their number—Mr. J. Holden—tell the simple tale in his own way in the succeeding sketch, made out by himself at my request, merely adding, *a priori*, the awful and highly reprobated fact, against which all "*true, free-minded Spiritualists*" will scream in horror—namely, that this society actually cherishes in their midst a paid stationary medium, who—though he neither bears the dreadful appellation of "Pope, Bishop, or Priest"—is, by these unhappily *still enslaved Spiritualists* of Barrow, not unfrequently spoken of as "our Leader!"

Think of a party of Spiritualists tolerating in their midst, and, at times, even seeking for and following a LEADER's advice. Think of this, and tremble for the future of Barrow Spiritualism!

The gentleman who occupies this highly-reprehensible position is a Mr. Proctor—a man whose mortal eyes are, alas! darkened, but whose spiritual eyes and senses generally are remarkably wide open, clear, and well guided by loving and inspiring spirit-friends. For some years in the past this excellent, blind gentleman made his way from a distant village and came into Barrow to preach on the Sundays, and hold and conduct séances on the weekdays. At these times his only reward was the few pence that could be gathered together from slender but now steadily growing audiences. After some three or four years of this noble but most ill-requited and toilsome service, Mr. Proctor was invited to come and live at Barrow, accept the best stipend the friends could raise, and be the *leader*, in a measure, of the little "army of light"—physical light for the army, spiritual light for its devoted leader.

As for the results of this policy, as far as I could observe, it simply worked admirably. To any one too sick to come out, they send for Mr. Proctor to visit them. When good speakers or mediums from a distance can be induced to visit Barrow—a somewhat out of the way place—Mr. Proctor steps modestly aside and yields up the post of honour on the rostrum. In the absence of all other attractions he is there, speaking and answering questions, helping the circles, going, coming, and working in every direction required; more like the father of the family than a hired employee.

I shall now give the floor to Mr. Holden, and let his little sketch concerning the practical part of the organization of Barrow Spiritualists tell its own tale. Mr. Holden says:—

"Without giving the past history of our society (established some seventeen years ago), I may say our present membership includes upwards of sixty persons. Members pay a subscription of not less than twopence per week, unless the members and officers see their way clear to remit this little charge (made for gas, rent, and the general expenses, &c.) from those unable to afford it.

"The great majority of our society are working men. For our financial position, we can boast that we owe no man anything. All our furniture, instruments and effects are our own, though when we hired our rooms as yearly tenants there was nothing in them but bare walls. We had to build our own séance-room, buy our own forms, chairs, &c., and get our own gas fittings. We have four sets of china for tea parties, &c., with our own name printed in front of each piece. We have two good tea urns and all accessories. Our little library and musical instruments also are our own.

## OF OUR MEETINGS.

"We have regularly three public meetings per week. Two on Sunday, and one on Thursday night for answering questions from the audiences. At all our meetings we allow the audiences to choose the subjects from written questions sent up to the chairman and voted upon in the usual way.

"In affiliation with our central society, we have six developing circles set apart for the purpose of training young mediums and speakers. Four of these are held in private houses—two in our own séance-room. Besides all these, there are two circles held weekly in our own rooms, especially devoted to healing purposes. At these circles several good healers and strong magnetizers attend, and much good is effected in a quiet and unostentatious way. I will now draw attention to our Children's Lyceum and Band of Hope, at which we have an average attendance of about fifty members. The Lyceum meets twice each Sunday. In the mornings the conductor devotes his attention especially to physical exercises; in the afternoons to lessons, questions, recitations, &c., &c. The Band of Hope meets every Wednesday night, when about one hundred children—many of whom have grown up into noble men and women—hear the strongest arguments for sobriety, and are carefully trained in the principles of temperance and morality.

"Besides these organised meetings, we have a staff of earnest men and women in sympathy with us who visit the sick, aid us in all the above-named undertakings, and are ever ready to help when we, who are merely the officers of the society, in certain special directions need more workers. Mr. Proctor, our stationary medium, devotes his whole time to visiting the sick, organizing and conducting the circles, lecturing and answering questions, and putting in service wherever required—and, in our opinion, much of the success and order of our society is due to the willing and able work of Mr. Proctor.

## "T. HOLDEN, Barrow."

Thus far Mr. Holden, corresponding secretary of the Barrow Society. Now for what all narrators in the ordinary course of their writings, discourses, &c., call

## THE MORAL AND APPLICATION OF THIS FAIR PICTURE.

The rules and bye-laws of this Society are such as generally prevail in most associative bodies, where *rules are allowed*, and practically carried out. The good effects of rules, order and centralization, and that form of practical leadership which all nature—from the crystal rock to masses of mankind—requires, is exhibited in this society, in all too marked contrast to the heterogeneous and slipshod way in which too many so-called societies are conducted.

Where are the healing circles, the circles for question and answer, and—what we have omitted to mention in the above sketch—the aggregate circle meetings each quarter, when reports of mediumistic development, &c., &c., are received and compared? Where is the preparatory school for young mediums, debating societies, and the promotion of home circles? The overmastering egotism of the LOWER grade of the English mind is outraged if the local Spiritual papers are not *all English*, and the abundant and ever-growing Spiritualism of other countries is interspersed with the pitiful "no records" this country affords. Why is this?

There is no nation in the world better fitted for medium power and high inspirational achievements than Great Britain, no country more rife with the aura of past ages, converting ancient buildings and psychometric remains into wood, stone, and earthwork mediumistic tractors. Wherefore is it then that there are scarcely any English records to give and so few English Spiritual tidings to disseminate? First, we answer, because the bitter spirit of rivalry, personal greed, and jealousy has constantly denounced public mediumship, railed against all attempts at forming societies into law and order, insulted all the foreign mediums who dared venture here, until the place is forbidden ground to visitors on mediumistic errands, and whilst the aristocracy can and do indulge in strictly private and inaccessible

circles, the working people, who must live by their labour, are driven and persecuted out of the field of professional mediumship, and unfitted for Sunday work because they have neither time or opportunity to qualify themselves for platform service. Never will the true, the noble, and salvatory cause of Spiritualism flourish in this country until the sweet, gracious, and orderly work of the dear brothers and sisters at Barrow-in-Furness is carried out on a large, even on a NATIONAL scale everywhere, and Nature's first divine law—order, and religion's first divine law—true fraternal UNITY, are put into practical action.

As I now live, ever working against the stream both within and without the camp of free thought, I could not command any spare sum from tenpence to ten pounds, but had I at my disposal ten thousand pounds, I would invest it all in a national college for the training and instruction of spirit mediums and spirit platform speakers. This done, the glorious and consoling proofs of an after life should come out of the drawing-room gatherings organized chiefly for the amusement of the hour, and be available to all enquirers in every town, village, and hamlet in well-ordered séance-rooms. The noble truths of the spiritual philosophy should be presented every Sunday in grand assemblies, ministered to by competent and acceptable speakers. The physical ills of poor humanity should be dissipated by the healing touch at public mesmeric and spiritual sanatoriums, and the weary, overworked, and sorely-harassed editor of a paper in which English records, though they are now things mostly of the past, are still clamourously demanded, should have the great happiness of conducting, or, better still, of delegating her present thankless toil to the keeping of those who should find the largest journal they could issue all too small to contain tidings of the grand spiritual science and religion with which the lands of Great Britain are rife.

We conclude with some of the wise aphorisms from the world of spiritual light and knowledge now sounding in the writer's ears, thus: "The spirits can point the way, but cannot walk it, for mortals. They can illuminate the darkness, but man must find the oil and trim the lamps."

"Here, as hereafter, there are paths of progress open to every living soul, but those paths can only be trodden by personal endeavour and obedience to the laws of GOD, NATURE, LAW, and ORDER."—ED. T. W.

## THE WORLD'S NEED.

It is not in the thunderbolt alone  
God speaks to man;  
Not in the fury of the wind and waves  
His ways we scan.  
Not in the dread volcano, bursting forth  
Vials of wrath—  
Making earth tremble, while destruction sure  
Walks in its path!  
But in the still, small voice, as soft and low  
As murmuring rill,  
Or like the fluttering of an angel's robe  
When all is still.  
And speaking thus, "My kingdom is the world;  
There's work to do;  
The fields are white, the harvest truly great,  
The labourers few.  
Sin, sorrow, suffering on every hand  
Around us lurks;  
The heavenly kingdom cannot come except  
Through faith and works.  
Then, clothed in patient meekness, go thou forth  
To bless mankind—  
Help those in want, and those in pain relieve,  
And guide the blind.  
Minister to the helpless, and the weak  
And faltering lead;  
Pour out the Balm of Gilead, freely give,  
For all have need—  
Need of encouragement and sympathy  
In their distress,  
Need of a steadfast friend on whom to lean  
In loneliness.  
For better than the shrieking vulture is  
The cooing dove;  
Better than hatred, malice, or the sword,  
Is human love."  
Thus saith the spirit; who hath ears to hear,  
Turn not away,  
But let your light shine bright until the dawn  
Of perfect day.  
So should all live, and soon all wars would cease  
And strife be o'er,  
The weary world needs tenderness and peace  
Forevermore.

—Rose Maxim.

**'THE TWO WORLDS' PUBLISHING CO. LIMITED,**  
OFFICE, 10, PETWORTH STREET, CHEETHAM, MANCHESTER.

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(to whom all communications and remittances should be made at the registered office, 10, Petworth Street, Cheetham, Manchester).

"The Two Worlds" Company was formed in August, 1887, to supply the "urgent demand for a thoroughly representative Spiritual journal, which shall be the property of the movement," . . . and shall "render assistance to all workers for humanity and the truth."

In a very short time after the issue of the prospectus, from which the above extracts are taken, Spiritualists in all parts of the country applied for shares, and the number required before a start could be made were speedily allotted, and within three months from the date of the first provisional meeting at which the resolution to form the Company was passed, the first number of "The Two Worlds" was published.

During the past four years our circulation has slowly but steadily risen, and we have the solid support, approval, and co-operation of the general body of Spiritualists. There is now only needed a united and enthusiastic effort on the part of our friends, well-wishers, and shareholders to still further extend our usefulness by doubling our circulation, thus making the paper self-supporting and truly independent.

## THE TWO WORLDS.

Editor:

MRS. EMMA HARDINGE BRITTON.

To CONTRIBUTORS.—Literary Communications should be written on one side of the paper only, and addressed to the Editor, The Lindens, Humphrey Street, Cheetham Hill, Manchester.

Sub-Editor and General Manager:

E. W. WALLIS.

To whom Reports, Announcements, and Items for Passing Events and Advertisements should be sent to 10, Petworth Street, Cheetham, Manchester, so as to be delivered not later than Tuesday mornings.

FRIDAY, NOVEMBER 6, 1891.

### SPECIAL NOTICE TO ALL ACCOMPLISHED WRITERS OF FACT AND FICTION.

#### A SPLENDID "TWO WORLDS" PRIZE OF FIVE GUINEAS !!

will be awarded to the writer of the best and most interesting SERIAL STORY sent in for competition on subjects in harmony with the philosophy and teachings of Spiritualism.

The story must be divided into chapters of not less than ten, or more than fourteen.

Each chapter may occupy from three to four, or four and a half ordinary *Two Worlds* columns, and each story must be complete before being sent in.

It is especially desired that each competition sent in should be marked with a *nom de plume*, and accompanied with a closed envelope marked with the same *nom de plume*, containing the writer's real name and address—such envelopes not to be opened until the stories are read, and the committee appointed decide on their respective merits.

Competitions will be received from the date of this issue up to the second week in November, after which the decision of the committee will be made. The prize story will be held as the exclusive property of the *Two Worlds* Company, and all others—if desired—will be returned on stamps being sent.

The prize story will be published in serial numbers as soon as possible after the decision is announced.

Address, and send in competitions in strict accordance with the conditions named above, to the Editor of the *Two Worlds*, the Lindens, Humphrey Street, Cheetham Hill, Manchester.

REFORM ! REFORM !! REFORM !!!

THE NATIONAL SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN.

From the "Leicester Aid Committee" we have received the following painful report. No one will regret its publication who has the faintest glimmering of the truth—that we are "members one of another"—and who remembers that it was Cain, a murderer, who said: "Am I my brother's keeper?" The Leicester Branch commenced active work on December

30th, 1889, when Inspector Richard Walker was appointed for duty in Leicester and district, including the County. The Leicester Branch have up to date dealt with 38 cases, affecting the welfare of 68 children, of whom ten were infants under two years of age, 30 girls under sixteen years of age, and 28 boys under fourteen years of age. Of these children twenty were neglected, six exposed, two assaulted, one abandoned, four generally ill-treated, four other wrongs (not to be named); 32 were warned or dismissed, and six only prosecuted. The society is not a prosecuting society anxious to score convictions—its great aim is to *prevent*, not *prosecute*, cruelty. Six cases were prosecuted—one, where a child had been tramping the country, from town to town, the parent was sentenced to one month's hard labour, and the child (seven years old) sent to a Home; three, where the family were neglected, resulted (in the first case) in the parents being bound over in the sum of £10 to come up for judgment if called upon, the presiding magistrate directing the Inspector to keep strict observation on the children, and to at once take action if any further neglect; in the second, a severe reprimand; in the third, a remand of seven days in custody; and final, discharge on promising to enter the workhouse. Two cases to test the new Act respecting sending children out to hawk, resulted in severe reprimand. In many instances the Inspector has found that the children were poorly clad, dirty, and infested with vermin, some sleeping on straw, others on rags; in evil smelling rooms, often bare; in one case a table only, the rest of the furniture sold for drink. Frequently the parents were in receipt of good wages, but addicted to drink, the homes often were filthy and unworthy the name of home. Often, too, there has been no food. Too often, alas! both father, mother, and children sleeping in one bed. In one case the mother traversing the streets at night, selling herself body and soul, to get her children bread.

One case, a two-month-old infant, crying piteously for hour after hour, while its mother passed the evening at the Circus, the baby lying on the bare floor in an empty house. The Society's prompt action ensured its removal into better conditions, and awakened the mother to a sense of her responsibility.

Late at night the officer visited one family—the children huddled up by the fire; two asleep on chairs, with a ragged shawl over them; a baby asleep on a bed, filthy in the extreme; no food to be found; the mother out getting her living by a life of shame; the husband driven away by her bad conduct. The doctor certified the room unfit for human habitation, the children poorly nourished.

After the officer's visit, improvement generally takes place: for instance, no beer to be seen about; more food, clean floors, clean linen, rooms kept clean, baby's face clean, hair combed (all these signs duly pointed out on next visit), more smiles from the little ones, and a sort of understanding that the uniform is not *dreaded*.

In one case the officer took a lad home just before the taverns close; he had four papers left, and 5d. in money; the boy handed this to his mother, and was sent three successive times for ale, for a woman already intoxicated; the last half-pint the officer accidentally stumbled against in keeping the woman away from the lad; it was spilt, and the mother raved in her drunken fury, and but for the officer would have struck the boy down.

So far the society has met with every encouragement from the officials of such public bodies as the School Board, the Union Authorities: and all who can give help do so willingly. The officer is frequently stopped in the street and complaints made. Mr. Duns, Chief Constable, has afforded valuable counsel and assistance whenever needed. The police generally have given the society's officer every assistance. Thanks are also due to the Press for giving publicity to the society's existence in the town.

The Act is but new; we must go on patiently doing our duty. Those whose duty it is to enforce and punish for breaking the law will do their part in the good work. The society has been the first to enforce the new Act in the town. A correspondent adds: "To show how bad Leicester is, last year there were 1,276 deaths of children under five years of age, of these there were 539 known to be insured. Children are continually dying of convulsions, from improper feeding and neglect—and nothing is done; and the parents get their paltry few pounds."

Omitting a still larger number of almost unreadable cases, we ask—and is this the condition of a Christian city in a rich inflated Christian land? and that after nineteen

centuries of preaching, church-going, and church-sustaining at the rate of some ten millions of pounds annually! What is the use of this same costly State Church, if its thousand years' fruitage can show no other results than those stated officially and all too truthfully above? And is it not about time for true-hearted human beings to cry aloud in bishops' palaces, useless deaneries, and splendid rectories—"Dumb dogs! false shepherds! hear the voice of the angels, 'MENE, MENE, TEKEL, UPHARSIN.'"  
Daniel v., 25.—ED. T. W.

#### A DEFENCE FUND PROPOSED.

DEAR EDITOR,—During the past five years, under the most difficult and discouraging circumstances, it has been my unfortunate duty to stand in the breach and defend our cause against the attacks of a bitter, narrow-minded, and implacable foe.

The effects of his abuse, misrepresentations, and appeals to prejudice and bigotry are painful to the local friends of truth in the towns he visits.

Over and over again it has been my unfortunate lot to stand before excited and angry audiences, howling with rage and spleen, refusing even to hear my statement in defence, and latterly, to have been pursued by a yelling, hooting, booing mob, and pelted with turf as I returned to my lodgings.

These are the "fruits of the spirit" displayed by this showman, and indicate what manner of man he is. He is sowing the tares of hatred and distrust, and we have to reap the crop, but in the long run he will aid the cause of liberty and free-thought by demonstrating that the old intolerant and persecuting spirit, which characterised the popular Christianity, is not dead yet, and that much work has to be done to break the fetters of superstitious faith.

But the burden of this battle falls heavily on the friends in the various places visited by him.

The growing strength and rapid spread of our principles is frightening the bigots. They combine in unholy alliance to persecute us—even distributing his handbills to the children in the Sunday schools. Churchmen, Congregationalists, Baptists, Wesleyans, Methodists, and other ministers have co-operated and lent their sanction and given support to this "man with the muck-rake," who "tickles the ears of the "groundlings" with his ridicule, sarcasm, suggestive jokes, and vulgar tirade of abuse, slander, scandal, false statements, and materialistic assertions; and it is because the resident preachers have thus countenanced and furthered the attack that I feel it a solemn duty to persist in the painful task of following after him to try to tell the public "what Spiritualism really is," and recommend the friends to be calm, to show "the better way" of patience, forbearance, and tolerance.

One indispensable feature of this work is the distribution of suitable literature. Wherever Ashcroft goes the friends should give away tracts, and take advantage of the excitement to get people to read and investigate. But to do this money is required to print or purchase the necessary literature, and our people are generally poor and struggling and unable to afford the expense, in addition to the cost of holding counter-meetings, bearing and enduring the insults and outrages put upon them in business, workshops, mills, and other places.

I beg to propose the formation of a DEFENCE FUND, to be administered by the NATIONAL FEDERATION, and respectfully solicit from the friends of Spiritualism, all over the country, donations to this fund, that we may utilise to the utmost the advantage of public attention being directed to Spiritualism by this man.

If there is, as I trust there will be, a generous response to this appeal, I will straightway prepare some leaflets and tracts which will be sent FREE OF CHARGE to responsible persons, on application to me, or to Mr. J. B. Tetlow, the Hon. Sec. of the National Federation, on the understanding that they will be faithfully and freely distributed.

Prompt action is needed, for the battle waxes hot.

Liberal action is needed, for the burden is heavy to the few.

National action is needed, as this man is going all over the country.—Yours for the truth, E. W. WALLIS.

It seems scarcely necessary to add any words either of commendation or further solicitation to Mr. Wallis's appeal, save to add that if a large additional number of *The Two Worlds*' leaflets could be printed and distributed free to

every Spiritualist Society in the vicinity of such places as this reverend mountebank visits, or on application from the Societies who desire such aid, it would certainly be a more effective and dignified course than to set up a personal contest with such a person.

Mr. Wallis has borne the burden of such an abominable contest long enough—too long, indeed—and I cannot believe that the appeal he now makes will remain unanswered by a single honest and self-respecting Spiritualist in the land.

Any sums sent to the parties named above, or to the Editor of this paper, shall be at once acknowledged in its columns.—[EDITOR, *Two Worlds*.]

#### A NEW AND MORE CENTRAL OFFICE FOR "THE TWO WORLDS."

##### SPECIAL AND IMPORTANT NOTICE.

ON AND AFTER Nov. 14TH the registered office of "The Two Worlds" Publishing Co. Limited will be

73A, CORPORATION STREET, MANCHESTER,  
close to Victoria Station.

Secretaries, Agents, and Correspondents are requested to please take note, and forward reports, &c., intended for Mr. Wallis and all business communications to the new address on and after the 14th inst., viz., 73a, Corporation Street, Manchester.

The Directors hope by taking an office in a more central position, advertising the paper, and challenging the public notice in this manner, to increase their usefulness and further the interests of the cause.

Friends visiting Manchester will be welcome, and as far as possible, assistance will be rendered to all honest inquirers. Spiritual literature of all kinds will be on sale.

#### SAILORS' SUPERSTITIONS.

##### STRANGE CASE OF SMITH, A.B.

SAILORS are notoriously superstitious, and it even appears that soldiers also are occasionally given to regard somewhat extraordinary events from a supernatural point of view. Some at least of the French soldiers engaged in the Algerian campaign entertained a firm belief in presentiments and warning hallucinations, and held that we are sometimes permitted to catch a glimpse of the future, and to acquire a knowledge of distant facts, by means of the momentary separation of the mind from the body.

It is well known that Socrates spoke with deep conviction of the familiar demon who accompanied him everywhere. A distinguished naval officer was a witness, he avers, during a considerable space of time, to something apparently of a similar nature.

His vessel happened on one occasion to meet with a violent storm in the Southern Ocean. Monstrous waves broke over the deck, sweeping away everything that was not securely fastened. The sailors, hanging on to the rigging, had the greatest difficulty in resisting the violence of the sea, when suddenly was heard the doleful shout: "Man overboard!"

It was a sailor named Smith, who had been carried away by a mighty wave. In such a frightful sea, all means of saving the man were simply impossible. What consequently was the surprise of all when, to their profound stupefaction, they saw, a few minutes afterwards, the self-same Smith, with the sea-water pouring from his clothes, quietly assisting in working the ship, as if nothing had happened!

When the storm had somewhat subsided, and the danger was over, they inquired of Smith the particulars of his miraculous preservation.

"As soon as I was washed overboard," he said, "I saw a man sitting by my side on the crest of the wave. He took me by the hand and brought me back on deck without my feeling the least disturbed. More than that; although I saw the ship pitching and rolling horribly, I felt no anxiety whatever about her; my neighbour's calmness reassured me, and I felt quite certain he would save me. Look, there he is—there! He will never leave now."

So saying, Smith pointed to a spot beside him where everyone else only saw vacancy, but where he beheld, as he affirmed, his imaginary comrade.

From that time Smith became extremely taciturn, and he was frequently observed, when quite alone, to express by his looks and gestures, his consciousness of being in company with another person. Any questions by his messmates on the subject of his vision appeared to him a mockery, so firmly was he persuaded that his phantom friend was as visible to them as to him. When urged to describe his companion, the description he gave was exactly his own. Before long this fixed idea obtained such an ascendancy over his imagination, and even over his senses, that he behaved in every respect as if he had been two persons. If work was wanted to be done, which only required the powers of two able and robust men, Smith would allow no other sailor to help him, but performed it alone with almost supernatural vigour and precision.

The crew at last became habituated to his mysterious ways, and the officers could not help remarking in this singular sailor an extraordinary aptitude and intuition when it was his turn to take the helm. One night Smith was seen to jump out of his hammock, go down to the hold, and shortly return to the deck, holding in his arms a bundle of smoking cordage which had caught fire, nobody knew how, and then quietly throw it into the sea. Another time he called the carpenter aside, and advised him to lose no time in repairing a damage which no one had observed. In a day or two this would have caused a leak, and might have endangered the safety of the ship. The most remarkable incident witnessed by the naval officer was this. He was on watch one very dark night; so dark, that looking over the ship's side, the water was hardly distinguishable. Smith was then at the helm. The officer, happening to glance at the compass, perceived to his great astonishment that the course of the vessel had been suddenly and considerably changed.

"Why, Smith," he shouted, "What are you about? Starboard, man—starboard."

"I can't," replied Smith. "He won't let me."

The officer repeated his order, but to no purpose. He found it impossible to make himself obeyed, Smith persisting in repeating with energy, "I can't, sir. He won't let me."

The captain, overhearing the discussion, came on deck to ascertain the cause, and also to learn (for he had already remarked it) why the vessel's course had been changed.

Before the officer could make an explanation, a large ship, under full sail, shot past their vessel so close as to almost touch her. The presentiment in Smith's mind, which he had so obstinately obeyed, had doubtless saved them from a most disastrous collision, as both vessels were running at their greatest speed.

Of what eventually became of this mysterious sailor, and whether he ever was able to throw off his extraordinary illusion—if illusion it was—the narrator, very unfortunately, does not say.

#### SCENE AT A BULL FIGHT.

A TERRIBLE accident took place in Mexico the other day at a bull fight. The occasion was the second autumn meeting of the Jockey Club, which is generally observed as a festival, and a bull fight is one of the most important features of the day's sport. Ten thousand persons were present to see the performance in the ring, attracted by the announcement that Guanama bulls would be furnished, and that Zocato and Ferrar would be first and second Espadas. The bulls fought very badly, and the spectators were much disappointed, and expressed their disgust by hissing. This appears to have somewhat unnerved Zocato, who, in trying to kill his third bull, was caught on the animal's horns and tossed high into the air. When he fell the bull gored him as he lay on the ground, and was with difficulty driven off. Zocato was carried from the arena apparently dead, but later on he recovered and entered the ring, though he was not permitted to fight. While returning he fainted, and had again to be carried away. The unfortunate Espada had three deep wounds in the body, which are believed to be fatal. After this accident five more bulls were admitted to the arena, but none of them fought well, and the spectators, again becoming enraged, threw pieces of wood into the ring, and finally one and all pitched their chairs into the arena. They then tore away the railings, which were thrown at the heads of the police in the alley-way. The crowd partially demolished the place before the police could in any way check their proceedings. The bullfighters, fearing that they would be mobbed, escaped from the arena, and sought safety in the

streets. The police freely used their clubs, but their efforts to preserve order and put down the mob were futile. Men, women, and children became choked in the passages while trying to escape, and there was a partial panic, but nobody was seriously hurt. The crowd continued their attacks upon the building, and ended in yelling for the return of the money. The judges promised to refund, and this was done on the following day. The disturbance lasted for an hour, and the mob only dispersed when it became tired.

And this is modern civilization! And this is the fruit of 1,900 years' preaching and teaching of Christianity in the heart and centre of that Roman Catholicism which claims to derive its authority from that great teacher and founder who declared that *not a sparrow falls to the ground without your Heavenly Father's care*. Poor helpless, unconscious, and wholly innocent creatures, pelted and hissed because they are not as savage as the savages who sit around them want them to be! Oh, shame! Shame! Everlasting shame! Such scenes enacted in so-called Christian lands! Bull fights in Spain! Men and boy fights in England! Newspapers—too much devoted to the records of how grown up boys amuse themselves by kicking balls about, to notice the work that a Spiritual realm of being is performing, or the warnings of retribution for idleness and savagism that will be demanded in the land of the Hereafter!—These are thy fruits, oh, Christian Theologians!—ED. T. W.

#### LYCEUM JOTTINGS.

##### THE SEVEN STAGES.

ONLY a baby,  
Kissed and caressed,  
Gently held to a mother's breast.

Only a child,  
Toddling alone,  
Brightening now its happy home.

Only a boy,  
Trudging to school,  
Governed now by a sterner rule.

Only a youth,  
Living in dreams.  
Full of promise life now seems.

Only a man,  
Battling with life,  
Shared in now by a loving wife.

Only a father,  
Burdened with care,  
Silver threads in dark-brown hair.

Only a greybeard,  
Toddling again,  
Growing old and full of pain.

Only a mound,  
O'ergrown with grass,  
Dreams unrealized—rest at last.

—“Boston Traveller.”

#### CONTENT.

EVERYTHING pleased my neighbour Jim,  
When it rained  
He never complained,

But said wet weather suited him.  
“There's never too much rain for me,  
And this is something like,” said he.

When earth was dry as a powder mill,  
He did not sigh  
Because it was dry,  
But said if he could have his will  
It would be his chief supreme delight  
To live where the sun shone day and night.

When winter came with its snow and ice,  
He did not scold  
Because it was cold,  
But said, “Now this is really nice,  
If ever from home I'm forced to go,  
I'll move up north with the Esquimaux.”

A cyclone whirled along its track;  
And did him harm—  
It broke his arm  
And stripped the coat from off his back,  
“And I would give another limb  
To see such a blow again,” said Jim.

And when at length his years were told,  
And his body bent,  
And his strength all spent,  
And Jim was very weak and old,  
“I long have wanted to know,” he said,

“How it feels to die,” and Jim was dead.  
The angel of death had summoned him  
To heaven, or—well,  
I cannot tell;

But I know that the climate suited Jim;  
And cold or hot, it mattered not—  
It was to him the long sought spot.

## PLATFORM RECORD.

The Editors do not hold themselves responsible for the opinions expressed, or for the accuracy of the statements made, in the reports, and earnestly request secretaries to use the utmost care to make their communications brief, pointed, and reliable.

Reports must reach us by first post on Tuesday, written on one side of the paper, and consist of not more than 100 words, unless very special.

BIRMINGHAM. Broad Street Corner.—Oct. 25: An instructive address through Mrs. Groom to a crowded audience, on "Spiritualism as a Scientific Religion." Up to the present humanity had mainly been content to build upon hearsay and faith, and it was now advisable to prove all things. Examples were given of the rapid increase of spiritual study and growth. Those who endure the hardships of the fight were encouraged. A tea and social meeting on Monday was well attended, the room being comfortably full. A very enjoyable and profitable evening.

BIRMINGHAM. Oozells Street—Oct. 29: Evening meeting at the Broad Street Coffee House. Mr. Wyldes gave an interesting lecture on "Magnetism," followed by good tests, the accuracy of which proves the quality of this phase of his mediumship. Nov. 1: Mr. Hanks gave an interesting discourse on "Heaven," sensibly illustrated. Mrs. Manton's control spoke on "Parents' duty to their children." Both meetings well attended.—S. C.

BOLTON. Bridgeman Street Baths.—Afternoon: Circle. Evening: Mr. W. Buckley gave an interesting address on "Spiritual Reform." With a little more development and experience he will become an able speaker. Psychometry in the evening very good.—T. T.

BOLTON. Old Spinners' Hall.—Mr. Pontefract, of Crumpsall, gave very eloquent addresses. In the evening on "Spiritualism versus Materialism," showing that Materialism would lead to a survival of the fittest (the strongest and most selfish); the rich man would add to his store, and the poor man would go to the wall. Mr. Pontefract's guides magnetically treated some half dozen friends with success. We hope to have him again soon.—H. G.

BRADFORD. 448, Manchester Road.—Morning: Circle. Attendance, 22. Afternoon: Speaker, Mr. Collins. Subject, "Subject of Life." Evening: Subject, "On hand," which was highly appreciated by a crowded audience. Clairvoyance and psychometry very good.

BRIGHOUSE.—Mrs. Craven's guides gave trance addresses on "All men are equal in their birth," and questions from the audience, which, in my opinion, were very satisfactorily answered. Good audiences.

BURNLEY. Hammerton Street.—Afternoon: Mr. J. C. Macdonald gave a lucid and eloquent discourse on "What does Spiritualism teach which is not already in the possession of the human family?" Evening: "Is Theosophy a revelation of the will of God?" By logical deductions and unanswerable arguments he demonstrated that it was founded on Jesuitism, and was as superficial as it was artificial. The audience seemed well-pleased, and apparently went away clear of *kama rupa*, which is certainly hidden wisdom (?) to the convinced and initiated Spiritualist.

BURNLEY. Robinson Street.—Mr. Walsh spoke this afternoon on "Mediums and Spirits: Their duty, responsibilities, and powers." Evening: "The Modern Pentecost." Moderate audience.

BURNLEY. Maden Fold.—Mr. Taylor's guides gave clairvoyance at both services. Good audience at night, and appeared to be successful.

BURNLEY. 102, Padiham Road.—Mrs. Heyes's guides gave instructive addresses on "Spiritualism a Reformer," and "Why are the Clergy afraid of Spiritualism?" Phrenological delineations and psychometry were very pleasing. Large audience.—J. W.

CARDIFF. Psychological Hall.—Oct. 25: Mr. J. J. Morse. Morning, "Ecclesiastical Spiritualism." Evening, "Social Life in the Spirit World." The lectures were of the usual high standard of excellence peculiar to Mr. Morse's guides, the one in the evening bristling with interest and teeming with information as to the laws governing humanity on the spirit side of life, and the various states and conditions pertaining thereto. On the Monday questions from the audience were dealt with in the usual masterly manner. Mr. Morse was accompanied by Mrs. Morse, and it has been a source of unmixed pleasure for us to be able to congratulate her in person upon her happy and speedy recovery from the prolonged ill-health (culminating in a painful operation) she has had to pass through. Thursday, Oct. 29, a social meeting of members and friends took place. Mr. and Mrs. Morse kindly attended, Mr. Morse acting as chairman in his usual felicitous style. An ample programme of vocal and instrumental music was gone through, followed by dancing. A successful and enjoyable meeting.—E. A.

CLEOKHEATON.—Afternoon, Mr. Rowling, of Bradford, spoke on "The Tongue, its use and abuse." The gifts of man could be abused or used for the upliftment of humanity. Evening, "Modern Spiritualism in harmony with the Bible." He proved his claim by quoting passages reporting clairvoyance, trance mediumship, and spirit writing. Both addresses well delivered.

COWMS.—The guides of Mrs. Jarvis took their subjects from the lessons read, viz., "Emulation" and "Honour."—E. P.

DARWEN. Church Bank Street.—Mr. J. Swindlehurst on "The Age of Reason" said the time had come when every man and woman had the right, and ought to reason for themselves; if they did not they were acting as traitors to themselves and to God. Evening, "Social Spiritualism." Mr. Swindlehurst was heard to great advantage in both these splendid addresses.

FELLING.—Mr. Clare, who has just returned to the North after being absent for twelve months, lectured on "A total effacement of modern Christianity—What then?" Holding up the dogmas, doctrines, and practices of the religious world to the light of reason and common sense, he graphically pointed out the total absence of vitality, power, and sympathy to lift humanity to real manhood, godliness, and spirituality. The lecturer was inimitable in his illustrations, and sarcastically denounced the shame and hypocrisy of modern church life. The members formed a circle, and several clairvoyants described individuals and things surrounding, and specially relating to Mr. Clare, all of which he recognized.—J. D.

FOLESHILL.—This week has been one of excitement. The Rev. T. Ashcroft made base charges against Spiritualism and Spiritualists in his recent lectures, and Mr. E. W. Wallis lectured in the same hall on October 29. Mr. W. Lloyd, chairman. The meeting was somewhat stormy and the lecturer was frequently interrupted, but before the close some of the worst disturbers were attentive listeners. A mob from the various churches and chapels, numbering several hundreds, had assembled outside, and escorted the lecturer and the leading members home with groans and hisses. The Christian spirit was further shown by the throwing of mud, turf, &c. This was interspersed with the singing of hymns. Altogether, the rowdyism was of a most disgraceful character. On October 30, Mr. W. H. Grant was chairman. This meeting was more orderly, very many of the previous night's opposition being again to the front, no longer as opposers, but as supporters. At the close the previous night's scenes were again enacted. The lectures have been a complete success. Spiritualists in this district have had an intellectual feast, and crowds have been set thinking of the here and hereafter as never before. The persecution has won us many sympathizers, and there can be no doubt that, judged by results, the reverend showman's visit will in the long run prove the best possible thing that could have happened.—G. H. W. F.

HEYWOOD.—Afternoon: "A plea for Spiritualism," formed a very pleasant and profitable subject for discourse by Mr. Mayoh. Evening: "The Kingdom of Heaven." We have never heard Mr. Mayoh to the same advantage, his record of ancient Biblical history seemed to astonish our authodox friends, pointing out the difficulty of deciding which of the seven Bibles was to be the passport to heaven.—M. D.

HUDDERSFIELD. Brook Street.—Good audiences have gathered to listen to our old friend, Mr. Joseph Armitage. Interesting questions were splendidly replied to, evidently giving satisfaction to all. We hope to have the pleasure of a similar treat from our friend at no remote time.—J. B.

LIVERPOOL. Daulby Hall. —Mrs. E. H. Britten. Morning subject: "Magic, Witchcraft, Theosophy, and Spiritualism." Only a moderate attendance. Evening: Ten written questions were most satisfactorily answered. The hall was comfortably filled with an intelligent and appreciative audience, many of whom seemed surprised at the ease and confidence with which Mrs. Britten dealt with the variety of subjects, comprising: The Doctrines of the Atonement, and Predestination; Psychometry and Magnetism; God and Nature; Rewards and Punishments; Prayer; Condition of Soul after Death; Recognition of Friends in Spirit life; Benefits of Spiritualism; Loss of nerve power at meetings; Home circles on Sunday evening; Bellamy's "Looking Backward," and Nirmanakayas.

LONDON. 311, Camberwell New Road, S.E.—The ladies' night was a signal success, to which the bright music and singing largely contributed. Miss Box ably presided at the piano, and also sang a pretty solo, while the musical selection by Miss L. Ward was much appreciated. Mrs. Kemmish presided, and read from "Beyond the Gates," suitable comment thereon being offered by her guides. Mrs. Stanley's address on the idealistic position presented in "Looking Backward," was decidedly socialistic and advanced. There was a crowded attendance, and our ladies are to be congratulated, as also for their efforts to secure the prompt payment of the debt on the piano, in aid of which we hold a soirée on Tuesday next. Tickets, 6d.—W. E. Long, hon. sec.

LONDON. Canning Town, 2, Bradley Street, Beckton Road.—Good harmony enabled the controls of Mrs. Weede Meyer to make themselves at home. Good tests were given. The audience pronounced it a very good spiritual meeting.—F. W.

LONDON. Forest Hill, 23, Devonshire Road.—Our chairman, Mr. Bertram, read from *The Two Worlds* Mrs. Britten's paper on "Theosophy," after which an interesting discussion took place, Mr. Preys and Mr. Brunker taking part.—H. W. B.

LONDON. King's Cross, 184, Copenhagen Street.—Morning, Mr. A. M. Rodger introduced a discussion on "Theosophy," in which all present took part. These meetings are devoted to the free discussion of all subjects interesting to Spiritualists, and a cordial invitation is extended to all. Evening, Mr. A. M. Rodger sketched Mrs. Besant's pilgrimage from Orthodoxy to Theosophy *via* Atheism, and was followed by Messrs. McKenzie, Vogt, and some others. Mr. Jeffrey, who was announced, did not make an appearance.—S. T. R.

LONDON. Marylebone. 24, Harcourt Street.—Captain Pounds gave an exhaustive digest of the progress of the Theosophical Society since its formation, showing that instead of promoting the brotherhood of man it was a hotbed of dissension and illogical and unfounded theories.—R. M. and C. W.

LONDON. Peckham. 33, High Street.—October 29: Free concert, conducted by Mr. Butcher, which, through the valuable assistance of Miss Butcher, Master Copley, Mr. Audy, junior, and many other friends, proved a thorough success. November 1: 11-15, Mr. Munns gave an address on "What is Religion?" At 7, Mr. Dale spoke upon the advantages of Spiritualism.—J. D.

LONDON. Shepherd's Bush. 50, Becklow Road.—Mrs. Wilkins gave a short address with advice to young mediums, afterwards giving satisfactory clairvoyance. Good audience.

LONDON. Shepherd's Bush, 14, Orchard Street, W.—A good, harmonious meeting. Many strangers present. Mr. Towns delivered an eloquent discourse upon "The Soul," followed with successful psychometrical readings. Friday, Oct. 30: Mr. Hopcroft's benefit. An intelligent audience witnessed the return of their spirit friends through Mrs. Spring, who has our best thanks. 1s. was taken, and 2s. 6d. donation from a friend, which has been forwarded to Mr. Younger.

LONDON SPIRITUAL FEDERATION. Atheneum Hall, 73, Tottenham Court Road.—We had a most interesting and instructive lecture by the Rev. Rowland Young, in which he gave several accounts of spiritual manifestations. Dr. Young, although a Christian, has no desire to incorporate Christianity with Spiritualism, and he objects equally to Spiritualism being represented as anti-Christian. He uttered a very necessary protest against the acceptance of statements merely because made by those who have passed out of the physical body.

LONDON. Stratford. Workman's Hall, E.—Oct. 25: Mr. Burns delivered an address to a crowded and appreciative audience in memory of the late Mrs. Herne, which was listened to with rapt attention. Having known her for many years he could testify to her great usefulness as

a spirit medium. He was eloquent as usual, and gave very great satisfaction, which was given expression to by some of the audience, one of whom was Mrs. Herne's dear old friend Mr. Robinson. *Re Hopcroft.* Oct. 11: The collection, amounting to six shillings, as well as the proceeds of the séance through Mrs. Spring as voluntary medium, given at Stratford by the Stratford Society, viz., £1 4s., making a total of £1 10s., has been forwarded to Mr. Younger. [Too late last week.]

LONGTON. 44, Church Street.—Mr. Grocott's guides spoke on "Spiritualism the Great Need of the Age," showing the want of brotherly love and charity amongst our orthodox friends to those who differ from them. Spiritualism, if practised, would foster toleration and brotherliness. A good address. Fair audience.—H. S.

MACCLESFIELD.—The following questions were handed up for Miss Pimblott to answer: "Should not Spiritualists attend more to literary study?" "What authors, ancient and modern, would you advise to be read?" "Should there not be more discrimination in the reading of novels?" "Have the planets any influence on this earth?" Spiritualists, generally, should be well read in all subjects, but mediums, who are the teachers, more especially should cultivate their intellectual powers, to enable spirits of a higher order to control and give their thoughts to the world. The course of study would differ according to the students' requirements, tastes, and opportunities. The authors to be studied would likewise differ, special stress being laid upon the necessity for a more comprehensive study of Spiritualistic literature by Spiritualists. There certainly ought to be more discrimination in the reading of novels; but still the reading of such novels as "Robert Elsmere" and those by Dickens should not be discouraged but encouraged. As this earth was a portion of the planetary system, it was shown that one had an influence upon the other. The answers seemed to give satisfaction, and we were pleased to see so good an audience supporting our locals in the labour of love.

MANCHESTER. Tipping Street.—Mr. Tetlow dealt with subjects from the audience, afternoon and evening, in an able and masterly manner. Psychometry very satisfactory. Good audiences.—H. W.

MANCHESTER. Collyhurst Road.—Mr. Haggitt read an extract on "Religion," after which his controls spoke on "Prayer." Evening: "The Wanderings of the Children of Israel." The speaker gave striking interpretations of the old historical records, pointing out the similarity of manifestations of the present time.—T. T.

MANCHESTER. Edinboro' Hall, Alexandra Park.—Our last week-night lecture was delivered by Mr. R. White, late of Melbourne, on Thursday, October 29, an earnest and practical address on "Spiritualism as an ideal of life," proving that—above Christianity, Buddhism, Materialism, or any other ism—Spiritualism was the only belief in a noble hereafter, to gain which we must practise its principles in our daily life, as those who have gone before and now guide us would have us do. A fairly large audience. We tender our best thanks to Mrs. Britten, Messrs. Tetlow, Wallis, Morse and White, for their generous and valued support; already we believe good results are showing. Nov. 1, at 11: Mr. Hesketh read his interesting paper on "The Spiritualism of the Bible." Discussion followed. 3 and 6.30: Mrs. Horrocks gave instructive addresses on "How shall we recognize the loved ones?" and "By their fruits ye shall know them, or do they not reap that which they have sown?" It is to be hoped the audience will make good use of the thoughts given. Psychometric tests all acknowledged.—G. V.

MIDDLESBOROUGH. Spiritual Hall.—Mrs. J. Stansfield's first visit has been an unqualified success. The pathetic eloquence of her inspirers struck a responsive chord and gained the hearts of a crowded audience. We have had many good speakers, but the emotion displayed during the address, "Spiritualism a Light on the Religious World," exceeds anything I have yet experienced. We look eagerly forward to her next visit in March.—W. I.

NELSON. Bradley Fold.—Mrs. Beanland being unable to attend, Miss Craven, of Burnley, spoke on "Christianity and Spiritualism," and "The Bible: What has it done for the well-being of humanity?" Both subjects were well rendered. Clairvoyance good. Audience large and well pleased.—J. W.

NEWCASTLE-ON-TYNE.—A fact meeting was held. Mr. W. H. Robinson, chairman, gave some interesting experiences of his conversion to Spiritualism seventeen years ago, and was followed by several other friends.

NORTHAMPTON.—A very good day with Mr. Veitch, of London. Afternoon, audience rather small. Night, very good audience, and the address gave every satisfaction.

NOTTINGHAM. Morley Hall.—Morning: A good muster of members. Mrs. Barnes was too ill to leave her bed; the sympathy of the meeting was expressed. Reading from Laurence Oliphant's "Scientific Religion" on the influence of the spirit world on those in the flesh, and *vice versa*, showing how much more serious is this fact than many Spiritualists suppose; also pointing out experiences which have led to the belief in re-incarnation, &c. A selection was also given from *The Two Worlds*, illustrating the power of the spirit embodied. A good audience. Church meeting postponed till next Sunday.—J. B.

NOTTINGHAM. Masonic Hall.—Mr. Morse has given two of the most interesting addresses it has been our pleasure to listen to. Morning subject, "Theosophy or Spiritualism," which, after an hour's speaking, however, only half the subject had been dealt with, and the conclusion was left for the evening. Mrs. Besant was here two weeks ago, but we have learned far more of what is Theosophy and who are the "Mahatmas" than could be gathered at her lecture. Very good audiences. At night the room was full. Very glad to learn the "Showman" is coming. We shall distribute leaflets to each one of his audience, and expect great results.—J. T. Hewes.

OLDHAM. Union St.—A Service of Song, entitled "Our Children in Heaven," written and compiled by Mr. J. T. Standish, music arranged by Mr. A. Devonport, was given as our evening portion of the Lyceum sessions by the Lyceum choir. Reader, Mr. C. Thorpe. It was a thorough success, every one seeming to put their heart in the endeavour to make it so. Great praise is due to Mr. Thorpe for his excellent manner of reading, also to Mr. Devonport for his patience in having perfected the singers of our choir in their parts at so short a notice. We have the material for a really splendid choir if they will only keep together and practise. Our efforts were well received. The collections

amounted to £2 8s. 3d., which our secretary had the pleasure of handing over to the treasurer of the society for the benefit of the general committee.—Charles Garforth, conductor.

OLDHAM. Bertlam Place.—Thursday, public circle. We were rich in mediums, Mr. and Mrs. Pearson, and Miss Cotterill, of Manchester, being present. Good audience. Sunday afternoon, Mr. Savage gave an able and interesting address on "Become your own priests." Evening, Mr. Fitton made some good remarks on "The practical side of Spiritualism," relating some amusing incidents in regard to spirits and control.

OPENSHAW. Granville Hall.—Mr. Hepworth lectured, morning, "Spiritualism a blessing," evening, "The coming struggle." It is a power for good and teaches principles of justice in every walk of life; The drunkard and the profligate testify to its blessings, the great spirit of love, the God-giving power of reason. Materialists and Theosophists are now struggling with its philosophy.—T. G.

PENDLETON.—We had the pleasure of hearing Mrs. Gregg, who spoke well on "The Gospel of Reason," and "The God of the Spiritualist versus Christianity." Large audience. Clairvoyance, nearly all recognized.—J. J.

RADCLIFFE.—Mr. Will de Southwell has sailed in the ship Norseman for Boston, U. S. A. Spiritualists here will miss him very much, he being a good trance speaker, clairvoyant, test, physical, and also an excellent healing medium, as many can testify who have received benefit through his instrumentality. To spread spiritual truth he gives his whole soul. Let us wish him every success in his new sphere of labour. Friends here have presented him with the following address beautifully illuminated: "We, the Spiritualists of Radcliffe, desire to testify to Will de Southwell, on his return to America, our gratitude for the earnestness he displayed in the cause, by whose instrumentality the first public hall in this town was begun, and which is now in a flourishing condition. We wish him God speed in all his undertakings, and pray that blessings may rest not only upon him, but also on his wife and family, whose kindness to enquirers has won the esteem of all.—We are, William Clark, president; George Gimshaw, vice-president; George Lord, secretary."

RAWTENSTALL.—The tea party on behalf of the building fund was a success. Many thanks to those who gave it. May we have many such like. On Sunday Mrs. Best conducted two very successful meetings, giving a very large number of descriptions of spirit friends. Good audiences.—P. S.—Our sale of work is to be on Good Friday, not Christmas. Any gifts towards the same will be thankfully received.

SHEFFIELD. Central Board Schools.—Oct. 25: A very pleasant day with Mrs. Riley, of Halifax. All very pleased with our sister's visit. Nov. 1: Mr. Inman, our local medium, spoke well in the absence of Mrs. France. All were well satisfied. The controls answered five subjects admirably. Four clairvoyant descriptions given, three recognized.—S. L.

SOUTH SHIELDS. 16, Cambridge Street.—October 27, Mrs. Young's guides gave a short address on "Dreams, their significance and purpose," followed by clairvoyance, very decisive and correct. November 1, Mrs. Young's control spoke on "The religions of the present day and their improvements." Successful clairvoyance.

STOCKPORT.—Mrs. Johnstone spoke earnestly on "The duty of reclaiming the erring by showing sympathy and love." A good example would bring its reward. Night, a forcible and telling address on "Progression." The impressive ceremony of naming the infant of Mr. and Mrs. Williams was performed. Dr. Gallagher gave a graphic account of Mrs. Mellon's materialization séance at Ramsbottom and some startling phenomena which occurred afterwards, himself and a prominent local clergyman being present. Good clairvoyance closed the largest meeting we have had at night.

THORNHILL.—October 31, a cottage tea, 46 friends took tea and enjoyed a pleasant evening with the guides of Mrs. Hoyle. Nov. 1, Mrs. Hoyle spoke on "Do angels dwell amongst men on the earth plane?" and "The God of the Bible and the God of Nature."—Hon. sec., Mrs. J. Hallas, 86, Edge Lane, Thornhill, near Dewsbury.

WINDHILL. 12, Cowling Road.—Thursday, October 29, at 7.30, Mrs. Mercer's guide spoke on "Human Nature," in a masterly manner to grown up persons. A full audience. Clairvoyance. November 1, afternoon, Mr. Hindle's guide dealt with the lesson read. Evening, the subject was chosen from the audience. Clairvoyance after each address, 19 descriptions given, 18 recognized.—C. B.

RECEIVED LATE.—Blackburn: Mr. Peter Lee spoke on "The Incompatibility of Science with Orthodox Christianity," and on "Actions and Motives." Both addresses aroused the deepest interest, and gave great satisfaction. We hope we shall again be favoured by Mr. Lee at no distant date. Our young medium, Miss Janet Bailey, gave a large number of clear and accurate clairvoyant descriptions, nearly all being immediately recognized, in each case the full names of departed friends being given. Monday, Another local medium, Mr. George Edwards, spoke on "Spiritualism, what is it?" The clairvoyant descriptions by Miss Bailey were nearly all recognized, arousing great interest amongst strangers. Very large audiences.—Bradford. Norton Gate: Mrs. Mercer's controls spoke on "Where is Heaven?" and "If God made all things and pronounced them good, who made the Devil?" in a highly intellectual and spiritual manner. Very good clairvoyance.—S. O.—Sowerby Bridge: We never heard Mrs. Crossley speak better or with such enthusiasm. Her clairvoyance was especially good. The hall was full. Next Sunday, special effort by, and collection for, the choir.—Wisbech: Mr. D. Ward spoke well and gave clairvoyance successfully.

### THE CHILDREN'S PROGRESSIVE LYCEUM.

BATLEY.—Conductor, Mr. Brook. The usual programme very good. Recitation by Miss B. Powson. Reading by Master G. Chamberlain. Song by Mr. Brook. Attendances very good.—J. C.

BATLEY CARR.—Conductor, Mr. Archer. Fair attendance. Lessons and well-timed remarks by the conductor. Duet by Mr. A. J. and J. Kitson. Reading by L. Mortimer. Song, E. Mortimer. Afternoon: Good attendance, 9 visitors; beautiful feeling. Usual programme. One song. The annual tea, Saturday, November 14, at 5 p.m. Tickets, 9d., 6d., and 4d. After tea an entertainment by members of the lyceum. All welcome.

**BOLTON.** Old Spinners' Hall.—Usual proceedings, including marching and calisthenics. Good recitations and songs by members. This part of the programme is much appreciated.

**BURNLEY.** Hammerton Street.—Our monthly gathering was, indeed, pleasing. Invocation by Mr. Bailey. Recitations by Misses B. and A. Stansfield, Masters Unthank and Hocking. Readings by Mr. Richmond and Hazel. Lively singing, led by Mr. Dean, made our lessons bright and happy. Closed by Miss Annie Wilkinson.—W. M.

**BURNLEY.** Robinson Street.—Conductor, Mr. P. Hanforth. Calisthenics led by A. H. Green. Officers, 16; scholars, 71; visitors, 6. Recitations by Annie Evans, Maggie Green, Adela Green, and Mary E. Tillotson. Songs by Bessie L. Dent, Peter Handforth, "Mother, the gates are wide open."—A. J. H.

**LIVERPOOL.** Daulby Hall.—Attendance: Children, 50; officers, 10; visitors, 12. Recitations by Milly Fincher, Ethel Chiswell, Agnes Owen, Emily Rossbottom, Isabella Blyth, Frank Garrity, and Robert Bishop. We have been most fortunate in our appeal on behalf of a library, books have come in from the children and friends in such numbers that we shall soon have work for our librarian.

**MANCHESTER.** Tipping Street.—Prayers by Mr. T. Jones. Usual series well performed. Fair attendance. Conducted by Mr. T. Jones. Recitations by G. Maslin and E. Maslin. Marching and calisthenics. Mr. T. Jones gave a reading.

**MANCHESTER.** Collyhurst Road.—Mr. Whitehead conducted. Usual series creditably performed, aided by our old leader, Mr. Arthur Stanistreet. Recitation by Miss Lottie Whitehead. A visitor brought his child to be magnetised by Mr. Crutchley, the little sufferer's complaint having baffled the doctors. We harmoniously sang, hoping our united sympathies would have the desired effect.—T. T.

**OLDHAM.** Temple.—Open-air session, at 2-30. A good muster of friends and visitors witnessed the proceedings of an ordinary session, conducted by Mr. C. Garforth. The exercises, recitations, etc., were gone through with regularity, earnestness, and efficiency. Songs and recitations by Misses L. Calverly, Maud Runacres, S. L. Sutcliffe, M. H. Gould, Miss Sankey, and Papworth, Masters E. Calverly, W. Berry, and Platt. Prizes (valuable books) were distributed to Misses L. Calverly, Maud Runacres, Olive Berry, P. Horrocks, A. Davenport, Miss Sankey, and Papworth, Masters Edward Calverly, Wilfred Berry, Frank Davenport, and Luther Mills. The children love the Lyceum, and it was quite a treat to look at their bright intelligent faces. We are in a progressive state, and by the aid of the spirit-world, try to respond to the world's cry, "Man, know thyself," and are furnishing that which teaches us of this natural life, to improve ourselves more in the near future than we have in the past. Nil Desperandum.—J. T. Standish, sec.

**OLDHAM.** Bartlam Place.—Conducted by Mr. Wheeler. Recitation by John Albert Tetlow; reading by L. A. Drinkwater. A short address on "Enthusiasm," by Mr. Wheeler.—L. A. D.

**PENDLETON.**—Morning: Opened by Mr. Crompton. Instead of the usual programme, Mr. Crompton answered one or two questions from one of the musical readings. The new march was done fairly well. Prayers by Mr. Crompton. Afternoon: Opened by the assistant-conductor, Mr. Moulding. Good attendance. Usual programme, including marching and singing, gone through well.—J. J.

**STOCKPORT.**—Attendance good. Conducted by Mr. Crane throughout. Recitations, Mr. Crane, Misses S. Kenyon and Maggie Jones. Readings, G. Johnson and Miss Rowbottom.—T. E.

#### PROSPECTIVE ARRANGEMENTS.

**BATLEY.**—Tea and entertainment, Saturday, Nov. 14. Tickets, 6d. and 3d. Entertainment by the Heckmondwike (Blanket Hall Street) Lyceum and friends, consisting of songs, readings, recitations, and two dialogues, "Paddy's Mistake," and "Old Fat Joss" (by permission of the publishers, Messrs. Abel Heywood and Son, Manchester).

**BOLTON.** Bridgeman Street Baths Society.—Tea party and entertainment in the Bolton Coffee Tavern, Bradshawgate, November 14. Tea at 5 p.m. Tickets, 6d.; after tea, 3d.

**BRADFORD.** Bentley Yard, Bankfoot.—Nov. 7, annual tea at 4-30; social at 7-30; Mrs. Wooley and Mr. Foulds. Tickets, 6d.; children, 4d.

**BRADFORD.** Norton Gate.—Saturday, November 14, at 6 p.m., a pie supper and entertainment. Admission, 6d.; entertainment, 2d.

**BRADFORD.** Kensington Hall, Girlington.—The Milton Rooms Society will provide tea in the above hall, Saturday, Nov. 7, at 4-30. Social at 7 p.m., of dancing, singing, recitations, &c. Ticket for tea and social, 6d.; social only, 3d.; children, half-price. Trams and busses from the town, fare 1d.

**BRADFORD.** Otley Road.—November 8, anniversary, Mrs. Craven, of Leeds. We hope to have a red letter day.—J. B.

**BRADFORD.** St. James'.—Social party, Saturday, November 7, at 7-30. Songs, recitations, games, and dances. Admission 3d.—E. H.

**BRADFORD.** Walton Street.—Monday, November 9, at 7-45 p.m., Mrs. Bentley. Clairvoyance and medical psychometry. November 16, at 7-45, Mrs. Russell (by request) will again give diagnoses of diseases and prescriptions free.

**BRIGHOUSE.**—15, Mr. J. S. Schutt; 22, Miss Walker; 29, Mr. W. Johnson.

**BURNLEY.** Maden Fold.—Mr. G. A. Wright, November 8, at 2-30, "The Progress of Modern Spiritualism." 6-30, Six written subjects. Monday, "Talk about Heads."

**BURSLEM.** Newcastle Street.—November 8: Mrs. Horrocks at 2-45 and 6-30. Clairvoyance, &c. November 15: Mr. J. C. Macdonald. 2-45, "Can man know God?" 6-30, Subjects from the audience. Monday, November 16: 8, "Is Theosophy the New Revelation, or What?"

**CHURWELL.**—15, Mr. Farrar; 22, Mr. Lund; 29, Mr. Wainwright. A ham tea at 5, and entertainment, Saturday, November 7. Tickets, 8d., 6d., and 4d. All welcome.—E. L.

**COWS.** Lepton Board School.—On Saturday, Nov. 14, tea party, entertainment, and dance. Tea at 4-30 p.m. Tickets, 9d.

**DARWEN.**—8, Mr. V. Wyldes; 15, Mrs. H. A. Taylor; 22, Mr. G. Smith; 29, Mrs. Butterfield.

**HALIFAX.**—Saturday, Nov. 7, a splendid Tea and Entertainment, to be presided over by gentlemen.

**HANLEY.** Marsh Street.—November 15, 16, and 17, Mr. Victor Wyldes.

**IDLE.**—Saturday, November 7, a pie supper and social, at 8 p.m. Tickets 6d. Proceeds to the Lyceum.

**KEIGHLEY LYCEUM.**—The ladies' committee announce their Sale of Work on Saturday, Nov. 28, at 3 p.m. Gifts from friends ever so trifling thankfully received.

**LIVERPOOL.** Daulby Hall.—Debate, Nov. 11. "The result of a personal investigation into Spiritualism," by Mr. J. Parkinson.

**LONDON.** 311, Camberwell New Road, S.E.—To assist to defray the cost of our piano, a social soirée, comprising songs, games, dances, &c., Tuesday, November 10, at 8-15. Tickets 6d., from the secretary.

**LONDON.** 311, Camberwell New Road, S. E. (near the Green).—Nov. 8: By special request. Mr. W. E. Long on "Spirit Identity, or How I tried and proved the spirits." Discussion every Thursday at 8-30. Nov. 12: "Theosophy exposed."

**LONDON.** Marylebone, 24, Harcourt Street—Thursdays in November: Mrs. Mason, medium. Saturdays: Mrs. Treadwell—C. W.

**LONDON.** Marylebone. 24, Harcourt Street.—Nov. 15: Mr. Wyndoe, "Man in his dual aspect—Natural and Spiritual." 22, Mr. Towns. 29, Mr. Rogers, "Spiritualism and Theosophy."

**LONDON SPIRITUALIST FEDERATION.** Athenaeum Hall, 73, Tottenham Court Road.—Nov. 8, Mr. Maltby, "The Life and Work of W. Eglington, and other mediums" (illustrated by the oxy-hydrogen lantern.) A. F. Tindall, A.T.C.L., hon. sec., 4, Portland Terrace, N.W.

**MACCLESFIELD.**—Nov. 8: Mr. J. C. Macdonald. 2-30, questions answered. 6-30, "Theosophy a delusion and a snare." "Spiritualism the light of human progression." Monday: Phrenology and Palmistry followed with character delineations.—W. P.

**MANCHESTER.**—Sunday morning circle at the Bridge Street Chapel, off Fairfield Street, and Pin Mill Brow, at 10-45. Doors closed at 11, prompt. Admission 2d, to defray expenses.

**MISS WHEELDON.** whose present address is Bruce Cottage, Coal Aston, Sheffield, has a few open dates, and is desirous of booking next year's engagements.

**MR. T. POSTLETHWAITE** has a few open dates, and will be glad to hear from secretaries.

**MIDDLESBROUGH.** Spiritual Hall.—Nov. 8, Mr. J. Eales; 15, Mrs. J. M. Smith.

**NEWCASTLE-ON-TYNE.**—A dance at our hall on Monday, Nov. 9, at 8-30 p.m. Single tickets, 1s. 6d., double, 2s. 6d.

**NOTTINGHAM.** Masonic Hall.—Nov. 8, Mr. E. W. Wallis, 10-45, "Spiritualism and its opponents." 6-30, "Re-incarnation; or, Spiritual Progression—Which?" Nov. 9, Social Salvation the Problem of the Hour." Nov. 15, Mrs. Butterfield; 22 and 23, Mr. G. A. Wright; 29, Mr. G. Featherstone.

**OLDHAM.** Temple.—Saturday, November 7, tea party at 4-30; tickets 6d., under 12, 4d. Nov. 8, Mrs. E. H. Britten. 2-30. "Thirty Years' Experience in the Harvest Field of Spiritualism." 6-30: Subjects from the audience, and farewell. Tea will be provided at 6d. each.

**OPENSHAW.** Granville Hall.—A tea party, entertainment, and ball, November 7. Tickets 1s., number strictly limited. Purchase early from members of the society.

**PENDLETON.** Cobden Street.—Tea party and concert in aid of the Lyceum funds, on Saturday, Nov. 14. Tea for lyceumists at 4-30, for friends at 5-30 p.m. Concert at 7. Admission—friends over 12, 9d., under 12, 6d.; Lyceumists over 12, 8d., under 12, 4d. After tea 3d.

**SHEDFIELD.**—8, Mr. Mason; 15, Mr. Holehouse; 22, Mr. Armitage; 29, Mr. Shaw. Mr. Shaw every Wednesday during November, at 8 p.m., on "Man."

**SOWERBY BRIDGE.**—Nov. 7: A social and coffee supper to spiritualists and friends, at 7 p.m., prompt. Admission, 6d.

**STOCKPORT.**—Nov. 7, Mr. J. Burns, on "Phrenology." Students, 1s.; non-students, 3d., at 2-30. Nov. 8: 7-30, "The Human Skull." 6-30: Harvest thanksgiving. Hall decorated with produce from Vegetarian Fruit Farm. Collections.

**WINDHILL.** 12, Cowling Road.—Saturday, Nov. 7, public tea and entertainment to commemorate the opening of the meeting-room, at 4-30. Adults 6d., children 3d.

#### PASSING EVENTS AND COMMENTS.

(Compiled by E. W. WALLS.)

**THE MANCHESTER CONFERENCES.**—An interesting evening was spent. Mr. E. W. Wallis opened on "The Relation of Spiritualism to the Bible," and was followed by Messrs. Shaw, Dutton, Rickards, Miss Eastwood, Messrs. Shuttleworth and Cooke. The discussion was much enjoyed by a large audience.

**SPECIAL NOTICE.**—The next meeting will be on WEDNESDAY, November 11—not Tuesday—at the Vegetarian Restaurant, Fountain Street, at 8 p.m., prompt. Mr. W. H. Wheeler will open on "Are the Phenomena of Spiritualism due to Spirits?" This opens up a wide field, and gives an opportunity to Theosophists, Secularists, and Christians, to express their views.

**THE NATIONAL FEDERATION** meeting at Ashton-under-Lyne was a decided success. Over 400 persons attended. Mr. Tetlow, Mrs. Wallis, Mr. Boardman, Mrs. Green, and Mr. Johnson delivered able addresses. Mr. Rayner, of Oldham, presided. Mr. Tetlow gave a very successful psychometric delineation, and Mr. Johnson answered questions. Requests were made for other meetings, and a spirit of enquiry was aroused.

**THE BUSY BEES.**—The unveiling of a statue to John Bright in Albert Square, Manchester, reminds us that the "B's" have been busy of late years, Bradlaugh, Boulanger, Balmaceda, Balfour, Burns (John), Blatchford (Nunquam), and Ben Tillett have succeeded the People's Tribune as prominent public political characters. Religious workers include Booth and his big drum, and Berry, and Beecher, among the congregationalists. Blavatsky, Besant, and Burrows, stir up Theosophic strife. And in Spiritualism, Britten, Barkas, Burns, and Bundy have not by any means been the least active among the world's busy bees.

DERBY.—Any mediums passing through would render assistance to the Spiritualists of the town if they would write me at 189, Parliament Street. We have no society, but there are a few earnest workers who would be glad to receive visits from mediums on week-nights, for which they would willingly pay a small remuneration.—J. Wadsworth.

TO CORRESPONDENTS.—W. Keenlyside. Pleased to hear from you. All well. We hope Mrs. Besant will *some* day deign to calmly investigate for herself and *witness* the manifestations. It is pretty clear that up to the present she has seen very little of the phenomena. We hope to hear of greater propagandist activity in Northumberland shortly. Has everybody gone to sleep?

THEOSOPHY AND SPIRITUALISM.—Letters are appearing under this heading in the *Manchester Guardian* which are somewhat amusing. Mr. Fletcher writes: "Spiritualists delude themselves when they believe that the true souls of their departed friends are manifesting." Indeed! Of course Mr. Fletcher knows! But how? Can he be *quite* sure he is not mistaken? May not Spiritualists be able to judge equally as well as Mr. Fletcher? He grants the reality of the phenomena, but our "explanations are utterly wrong." We are immensely grateful to Mr. Fletcher. His large, extended, and varied *experience* enables him to set us all right. Spiritualists, do you see any "shells?" Mr. S. G. P. Coryn takes similar ground and charges "science" with playing a game of sorrowful denials, persecution, charges of lunacy, and finally accepting the whole position under a new name. That's what's the matter. Poor Spiritualism, like "Mesmerism," is a name which is not sufficiently "respectable." Our facts under the new label Theosophy are accepted—so will our explanation be—*bye-and-bye*.

IMPROVE OUR SERVICES BY MORE AND BETTER MUSIC AND SINGING. We were pleased to notice the improvement in this direction at Huddersfield (Brook Street), and trust other societies will make our services more attractive in this direction. Shorter speeches, solos, recitations, and choral services are required.

MISLEADING REPORTS do much harm. Great care should be exercised to *understate* the facts rather than exaggerate them. A complaint reached us that the report of the séance at Mr. Braham's was much overdrawn, and now comes another given below. We can only say we print what is sent us in good faith and the responsibility must rest with those who send. "I regret to find such a misleading report in *The Two Worlds* of last week in relation to the service conducted at the Spiritualist Hall here on Sunday night, October 25, by Mrs. Smith, of Leeds, who made a vigorous attempt at clairvoyant tests but signally failed, for out of about thirty descriptions there were not half-a-dozen that were in any sense near the mark as far as reliable identity was concerned; in fact, the lady herself admitted how unsatisfactory things appeared to be. Now, as a lover of truth, and being in full sympathy with the cause of Spiritualism, I do not think its best claims can be met by sending or reporting false statements regarding the meetings or phenomena."—OBSERVER.

CHURCH-GOING DECLINING.—The *Liverpool Post* has taken a census of the number of persons attending places of worship on a certain date in Liverpool. The returns compared with those made ten years ago indicate, in spite of an increase in the number of churches and chapels, a *decrease* in the total number of attendants. Evidently "Hell-fire" is failing in its efficacy as a "whipper-in."

IS BELIEF IN SPIRITUAL TRUTH DECLINING?—Mr. W. P. Lockhart thinks there is a growing indifference to divine things, and admits "people do not believe as they did." He suggests resort to prayer. Rev.—Jacks, Unitarian, would like to know how many of those who do attend places of worship *believe what they hear there*. He suggested less of the religion of dogma and a religion of daily life, work, and thought in every aspect. Rev. J. H. Atkinson said the "Census" revealed "that the great majority, five-sixths, of the people were neither churchmen nor dissenters, but absentees," and "things were getting worse." He thought the Church was too narrow, and preaching unattractive. Rev. J. Hamilton admitted that the churches were largely out of touch with the spirit of the age. Men wanted strong meat; the churches only supplied milk. He urged that antiquated ideas must be cast aside, and progress be admitted in religion as in other things. Rev. T. W. Lund said they had yet to learn that religion could be practised quite apart from churches and chapels; that religion was something between a man's soul and his God; and that its loftiest expression was not in any of the forms of church or chapel, but in the spirit of humanity in which a man lived towards his fellow men. There were men and women who never entered a church or chapel, and yet their lives were saturated with Christian [he means *Spiritual*] feeling. Very much of the most unchristian [unspiritual?] spirit in the world was identified with churchgoers and chapelgoers. This was not the fault of church-going or chapel-going; it was the fault of what was called the *odium theologicum*. He thought this was reflected upon the Church life of Liverpool by the dominant religious party of forty years ago, giving them a legacy of animosity towards those who were not in favour of their own mode of thought.

"For modes of faith let graceless bigots fight,  
He can't be wrong whose heart is in the right."

GONE INTO THE NEXT ROOM.—Thackery said: "Those who are gone, you have. Those who departed loving you, love you still; and you love them always. They are not really gone, those dear hearts and true: they are only gone into the next room; and you will presently get up and follow them, and yonder door will close upon you, and you will be no more seen." If Theosophy is correct, the above is not true. For our friends to "love us still" implies—nay, necessitates—the continuity of consciousness, memory, and affection. Feeling, thought, will, and personality must persist and identity continue if human beings live after the death of the body, all of which are denied by Theosophy, which teaches that consciousness, feeling, thought, memory, and will are absent from the souls which pass into illusion (Maya) or dreamy Devachan.

PROPOSED TESTIMONIAL TO MRS. J. B. MELLON.—TO ALL SPIRITUALISTS.—Friends,—Owing to the sudden departure from England to Australia of Mr. and Mrs. Mellon and family, on account of Mr. Mellon's continued ill-health, his medical advisers have ordered his immediate departure to a warmer climate, it has been decided at a meeting of Newcastle Spiritualists to present to Mrs. Mellon a purse of gold, as the most suitable testimonial under the circumstances, in recognition of her long and faithful services as a medium for physical manifestations and materialisation. The committee for the furtherance of this testimonial, while regretting the sad necessity for their departure, believe that Mrs. Mellon's numerous friends, in many parts of England and Scotland, would like to embrace the opportunity of showing their appreciation of her great and continued services to the cause of Spiritualism in this country. Mrs. Hammarbom, of 155, Northumberland Street, Newcastle-on-Tyne, has kindly consented to act as treasurer to the fund. All friends desiring to contribute will kindly remit their donations promptly to the treasurer, who will duly acknowledge the same in the Spiritual papers.—Robt. Ellison, hon. sec., 14, Alexandra Terrace, Derwentwater Road, Gateshead-on-Tyne.

THE CAUSE AT SUNDERLAND. TWO NEW LEASES: A LEASE OF LIFE IN THE SOCIETY, A LEASE OF A HALL FOR THE SOCIETY.—On Wednesday, October 28, one of the most interesting and successful Spiritualist gatherings in Sunderland was held at the Café, Fawcett Street. Forty-six members partook of tea. It cost 9d, members paid 6d., the committee made up the difference. The Chairman, Mr. J. W. Moorhouse, expressed his gratification at the hearty response made by the members, and assured them he was confident the society never had a more profitable outlook. The winter being close at hand much good could be accomplished. He was pleased to see many who had absented themselves for a considerable time, and hoped all past unpleasantnesses and misunderstandings would be forgotten, and that, as Spiritualists having the custody of the cause in the town, they would stand by each other, and show that although divided from other bodies by wide differences of opinion, in their own ranks they were solid and unswaying. He hoped they would remember that to secure good order and progress the minority must in all cases wherein principle was concerned combine with the majority. He was glad the society had secured so able and indefatigable a secretary, and congratulated them upon having a good working executive committee, all of whom, together with himself, were prepared to put forth their best endeavours to raise the cause of Spiritualism to the highest possible level. Proposals would be laid before them which had already been considered and approved by the committee. The secretary, Mr. S. O. Todd, read a paper on "Our society: Its prospects and possibilities," and offered many suggestions as to the financial and other business methods of working. A number of resolutions were passed, which, if carried out, will prove of immense advantage. The hall, hitherto used for Sunday services only, has been offered to the society for its exclusive use, together with two ante-rooms for £40 per annum. It was agreed to accept the offer, and to spend £30 in painting, decorating, and furnishing. So pleased were the members with the proposals that £17 was promised within a quarter of an hour. It was also decided to hold the anniversary next Easter, and to have a Sale of Work in connection therewith. When the tenancy is entered upon it is proposed to make the rooms an educational centre, and thus give the cause a home of its own. At the end of last quarter (September) the society had fifty-nine members, and extra efforts are being put forth to increase the number; 20 names have been added, making 79, and it is hoped to reach 100 by the end of the year. A general weakness in the past has been the poor quality of the music at the services; during the past three or four months this has vastly improved under the leadership of a choirmaster, who expects to secure still better results.

#### IN MEMORIAM.

CARDIFF.—On Wednesday, October 28, at the New Cemetery, were interred the remains of Mrs. Porter (the mother of our respected member, Mrs. H. P. Brooks), who passed over to spirit-life on the 22nd Oct. Mrs. Porter, though not associated with the work, owing to bodily infirmities, has, for many years, been conversant with the facts of spirit-return and communion. The funeral service, which was attended by several local Spiritualists, was conducted by Mr. J. J. Morse, in a earnest and impressive manner. While emphasising the responsibilities resting upon us here in earth-life, his words were also full of sweet hope and consolation to those bereft, all of whom appeared to be comforted with the "glorious hope of immortality," which is the burden of the gospel of Modern Spiritualism.—E. A.

IN LOVING MEMORY OF HILDA MARY, third and dearly-beloved daughter of James M. and Annie Smith, of 5, Colville Terrace, Beeston Hill, Leeds, who entered the higher life October 28, 1890, in her 17th year.

MR. D. YOUNGER ON TUMOURS.—"If persevered in, with due regard to diet, &c., a cure is almost certain. The medicines I use are as follows:—The patient partakes of an infusion of cliners (galium aparine), three parts; condurango (Equatoria garciana), two parts; burdock seeds (lappa minae), two parts. A simple decoction of these three remedies in peroxide of hydrogen and glycerine will not only eliminate all impure matter from the blood but greatly improve the patient's general health by easing the vital forces. A poultice of marigold flowers at night and a compress of dilute hydrazine canadensis, both compounded with peroxide of hydrogen, during the day, will greatly assist. Any abrasion of the skin should be strictly avoided. All these herbs may be had of any respectable herbalists, and are all safe and free from poisonous or other injurious effects."—*Aloufus*, in the *London Echo*.

A VOICE FROM HECKMONDWIKE CRIES:—"The last time our friend Ashcroft visited Heckmondwike we had only one small room which accommodated about 100 persons; since his visit Spiritualism has made rapid progress in the town, two large rooms are now in full use, and are capable of holding nearly 600 people. It is a consolation to know that in spite of all opposition truth will prevail."

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 Mr. Hensman, Test, Trance, and Business Clairvoyant, gives private sittings by appointment at Mr. Warren's, 245, Kentish Town Road, London, N.W.  
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From Mr. VICTOR WYLDEN, Celebrated Elocutionist, Popular Lecturer, and Character Delineator.

To Mr. and Mrs. Goldsbrough.

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In conclusion, I beg leave to affirm that this Testimonial is unsolicited and quite unexpected by you, and further, that I have no pecuniary interest in thus testifying to the superlative merits of your "PREMIER EMBROCATION." You are at perfect liberty to make public use of this Testimonial.

I am, Sir and Madam,

Yours respectfully,

Birmingham, July 9th, 1891.

VICTOR WYLDEN.

## No. 2.

Was Dead and is Alive again or pronounced Dead.

Hope Farm, Baildon, near Shipley, July 1st, 1891.

Dear Mrs. Goldsbrough,—Hearing that you are going to publish a new pamphlet, I am very desirous that my wonderful cure should be made known. For over two years I was a great sufferer with my heart and brain affection. So severe were the pains at times that I was laid prostrate for days and knew nothing whatever. When we had tried all the best skill we could get, but to no purpose whatever, my case was considered a hopeless one, when a kind neighbour came in to make my dying moments as calm as possible by praying with me. On the following day I was much worse and all thought I was dead, when the same person was asked to come and prepare my body for its last resting place. In doing this they discovered I was not dead. It was then that my friends decided to try your treatment, which was procured without delay, and in ten hours I was able to walk about the room, and was restored to perfect health in five weeks. I was also able at the end of six weeks to walk to Bradford (four miles) to thank you for the cure you made without having seen me. Pardon my delay in sending this, as it is over two years since. I am, however, happy to say I have enjoyed good health ever since, and never felt better in all my life than I do at present. I have recommended many people to try your treatment, and have witnessed the marvellous cures you have made in them. Hoping you may be blessed with good health and long life to relieve and cure sufferers like me,

I am, your ever grateful friend,

To Mrs. Goldsbrough.

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